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HOW TO STUDY
THE
NEW
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Epistles (Second Section) &c.



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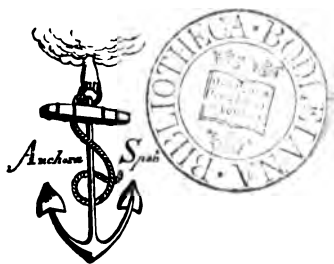
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HOW TO STUDY THE NEW TESTAMENT

THE EPISTLES (SECOND SECTION) AND THE
REVELATION

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DEAN OF CANTERBURY



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CONTENTS.

	PAGE
THE EPISTLES—	
I. THE EPISTLE TO THE PHILIPPIANS	I
II. THE PASTORAL EPISTLES—THE FIRST EPISTLE TO TIMOTHY	26
III. THE PASTORAL EPISTLES—THE EPISTLE TO TITUS	57
IV. THE PASTORAL EPISTLES—THE SECOND EPISTLE TO TIMOTHY	71
V. THE EPISTLE TO THE HEBREWS	83
VI. THE GENERAL EPISTLE OF JAMES	144
VII. THE FIRST EPISTLE OF PETER	172
VIII. THE SECOND EPISTLE OF PETER, AND THE EPISTLE OF JUDE	205
IX. THE EPISTLES OF JOHN	237
THE BOOK OF REVELATION	278

THE EPISTLES

(SECOND SECTION)



I.

THE EPISTLE TO THE PHILIPPIANS.

h PHILIPPI is remarkable as the first European city in which the Gospel was preached. In Acts xvi. 12, etc., we have the account of St. Paul's arrival and proceeding there. It may suffice to remind the reader now, that he was "shamefully entreated" there (1 Thess. ii. 2), and that this circumstance combined with others of which we are not aware, and with his personal fervour of affection, to knit up a bond of more than ordinary attachment between him and the Philippian church. That church had begun with a discourse to a few pious women by the side of the little river Gangites; it grew to become the affectionate and only helper of the Apostle in his necessities on two several occasions: immediately after his departure from

2 *How to study the New Testament.*

Philippi (see Phil. iv. 15, 16; 1 Thess. ii. 2), and again shortly before this Epistle was written (see Phil. iv. 10, 18; 2 Cor. xi. 9).

I have elsewhere expressed the thought, that this fervid attachment of St. Paul to the Philippian church may perhaps be traced to the circumstance that we find very few traces of *Jews* at Philippi. There was no synagogue there, only a "place for prayer" by the riverside: the opposition to him arose, not from Jews, but from the masters of the maiden whom he had dispossessed. And thus the element which everywhere else offered the bitterest resistance to him, was wanting, or nearly so, here; and his fervent affection met with a worthy and entire return.

But we must not imagine that Jewish *influence* was entirely absent at Philippi. We have traces of it, Phil. iii. 2-6. But it seems mainly to have come among the Philippians from without, not from persons of their own body.

We find an interesting trace of the fact that female converts were the first to receive the Gospel at Philippi; in the message sent to Euodia and Syntyche, chap. iv. 2, 3, and the

testimony borne to them, "inasmuch as they laboured with me in the Gospel." (See corrections below.)

Philippi was probably visited again by the Apostle on his journey from Ephesus to Macedonia, Acts xx. 1; and he is recorded to have revisited it in Acts xx. 6, on his return to Asia. But of the state of the church from the time of his first visit, all we know is to be gathered from this Epistle, and from a few scattered notices in other Epistles.

They were, though liberal to him in his need, yet poor: see 2 Cor. viii. 1, 2. They were in trouble, probably from persecution: see 2 Cor. viii. 2; Phil. i. 28-30. They were in danger of, or already involved in, quarrel and dissension (see chap. ii. 1-4; i. 27; ii. 12, 14; iv.): but from what cause, does not appear.

The object of the Epistle appears to have been the pouring out of the affectionate and grateful heart of the writer on account of the supply of his need in imprisonment, received from his Philippians through Epaphroditus. Of course, in such a writer, this would lead also to a rich pouring forth of the sympathies and

4 *How to study the New Testament.*

counsels of his paternal Christian heart, which under the guidance of the Blessed Spirit have become a precious treasure of refreshment, consolation, and knowledge, for all ages of the Church.

No Epistle receives more light from the appreciation of the time when, and place where, it was written. And on these points there is no reasonable doubt. Its own testimony plainly points out Rome as the place, and the latter part of the Apostle's imprisonment as the time. For in it salutations are sent from those of Cæsar's household (chap. iv. 22), and the *bonds* of the writer are said to have become manifest in all the palace (*prætorium*: chap. i. 13). As to the precise portion of his imprisonment to which the letter belongs, we may gather this from its tone, and from the attendant circumstances implied. Let us compare it with the three contemporary Epistles which have come last under our notice—those to the Colossians, Ephesians, and Philemon. In them, there is a freer and more cheerful tone as regards himself, and the preaching of the Gospel, and the future: see, for instance, Eph. vi. 19, 20; Philem.

22 ; whereas in this there is a prevailing spirit of anxiety and sadness, evidently belonging to an other period, and a different state of things as regarded himself. He speaks of the possible death of Epaphroditus as bringing to him, if it had happened, "*sorrow upon sorrow*," *i. e.* in addition to sorrow already existing. He seems now to stand face to face with death, and to be deliberating which way he should incline, whether to dissolve and be with Christ, or to abide with them (chap. i. 20, and following).

And besides these indications, there are others, relating to surrounding circumstances, which seem to necessitate some considerable lapse of time since the commencement of his imprisonment. The preaching of the Gospel was no longer his doing, but that of others (chap. i. 13-18). The Philippians had heard of his imprisonment, had raised funds and sent them by Epaphroditus, had heard of the sickness of the latter, who had had time to learn the effect of the news on them (chap. ii. 26), and was now recovered, and ready to go back to them. So that several journeys from Rome to Philippi had taken place, and these not rapid and for a spe-

6 *How to study the New Testament.*

cial object, but casual. Again, it appears from chap. ii. 23, that he expected a speedy decision of his cause, which could hardly have been the case during the period indicated in Acts xxviii. 30. Now the circumstances of St. Paul's imprisonment tally very exactly with the indications thus furnished. At first, it appears to have been mild, and to have left him a considerable degree of liberty and ease of mind. But the year after it began (A.D. 62), Burrus, the Prætorian prefect who influenced Nero for good, died, and the spirit of Nero's government rapidly altered for the worse. It would not be improbable that shortly after that time the Apostle would be debarred the enjoyment of his own hired house, and be placed in stricter custody; and then some of those who had had custody of him before would spread the knowledge of "his bonds" in the palace, as related chap. i. 13.

If we come now to consider the character and style of the Epistle, we shall find these to be peculiar, and in some respects, without example in the other letters of the Apostle. The style is discontinuous and abrupt, passing rapidly from one theme to another (see, as examples, chap.

ii. 18, 19-24, 25-30; iii. 1-2, 3, 4-14, 15, etc.); full of earnest exhortations (chap. i. 27; iii. 16; iv. 1, etc.; 4, 5, 8, 9); affectionate warnings (chap. ii. 3, 4, 14, etc.; iii. 2, 17-19); disclosures of his own spiritual condition and feelings (chap. i. 21-26,—ii. 17,—iii. 4-14,—iv. 12, 13); declarations of the condition of Christians (chap. ii. 15, 16,—iii. 2, 20, 21); and of the sinful world (chap. iii. 18, 19); of the loving counsels of our Father respecting us (chap. ii. 4-11); and the self-sacrifice and triumph of our Redeemer (chap. ii. 4-11).

As to the character of the Epistle, it is full of love,—overflowing with expressions of affection. See, among other proofs of this, chap. i. 8; ii. 1, 12; iv. 1. We see how such a heart, penetrated to its depths by the Spirit of God, could love. We can see how that feeble frame, crushed to the very verge of death itself, shaken with fightings and fears, burning at every man's offence, and weak with every man's infirmities, had yet its sweet refreshments and calm resting-places of affection. We can form some estimate, if the bliss of reposing on human spirits who loved him was so great, how deep must

8 *How to study the New Testament.*

have been his tranquillity—how ample and how clear his fresh spring of life and joy in Him of whom he could write, "Yet it is not I that live, but Christ that liveth in me;" and of whose abiding power within him he felt, as he tells his Philippians, "I have strength for all things in Him that giveth me power." (See corrections below, p. 14.)*

After what has been said of the style of this Epistle, it would be in vain to attempt to range its contents under any continuous heads of thought. But we may indicate its principal portions and divisions, and remark, as we do so, on some of the precious and important passages which abound in it.

After the address and greeting (i. 1, 2), the Apostle gives thanks for their fellowship regarding the Gospel (3-5), expresses confidence that God will continue and perfect the same (6-8), and prays for their increase in holiness unto the day of Christ (9-11). Then follows a remarkable passage (12-26), in which he describes his condition at Rome: his feelings and hopes.

* 'New Testament for English Readers.' Introduction to Epistle to Philippians.

Here we have evidence of a considerable change in his personal anticipations since the writing of the earlier Epistles. In 2 Cor. he had expressed the most confident expectation that he should not be unclothed, but clothed upon, at his departure out of life. Earlier still, in 1 Thess., he had spoken of "we which are alive and remain" at the Lord's coming. But now that years have passed, and that change seems imminent, he speaks of his desire to "depart and be with Christ." I need not point out to the intelligent reader how beautiful and true this is; nor remind him how foolish and suicidal a course it is to refuse, as some do, in a narrow and superstitious spirit, to recognize indications like this of changes in the apostolic mind. If St. Peter, as we know, was long in being thoroughly persuaded of the obsolescence and irrelevancy of Jewish ordinances, why should not St. Paul have passed through different states of expectation regarding that of which neither man nor angel knows?

From chap. i. 27 to ii. 18, we have exhortations to united firmness, to mutual concord, to humility, and, in general, to earnestness in reli-

10 *How to study the New Testament.*

gion. In ii. 5-11, where the example of Christ is upheld as an incentive to humility and mutual love, we have one of the most weighty and glorious passages in the Apostle's writings; weighty, because it sets forth the whole doctrine respecting the pre-existence, deity, humiliation in humanity and suffering, and glorification of our blessed Lord; glorious, because it does this in such words as have fixed themselves in every Christian heart, and have contributed more, perhaps, than any other ever written, to form in our minds that complex image of Him whom we adore, of which no scorn or unbelief can ever deprive us. It is true, it is for us in England marred by one grievous mistranslation (see corrections, p. 16), which has taken away much of the majesty from its opening description of the Saviour.

In chap. ii. 19-30, we have additional notices respecting the Apostle's state in his imprisonment, and announcements of his intended mission of Timotheus, and his actual mission of Epaphroditus.

Chap. iii. begins a new strain, that of guarding against certain Judaizers, who, it would ap-

pear, were by this time creeping into the church at Philippi, and disturbing the simplicity of its faith. This warning he enforces (verses 1-16) by his own example, who, having everything in which fleshly trust might be reposed, had yet cast aside all for the excellency of the knowledge of Christ Jesus his Lord : and had forgotten the pride of the past for the prize of the future. In the course of this description of his own inner resolves, we have some of St. Paul's very noblest utterances—words of beauty and of power, which will dwell in the heart of the Church, and of every Christian in the Church, till the Lord comes again. From verse 17 to chap. iv. 1, we have a solemn exhortation to follow this example, a fervid warning against the enemies of the cross of Christ, and, by contrast to them, a glorious description of the home and hope of us Christians. The hortatory part of the Epistle ends with an affectionate entreaty (iv. 1) to steadfastness.

And then the letter draws to a close with injunctions to individuals (2, 3), and to them all (4-9). In verse 3, we have one of those instances of St. Paul's beautiful expression of

12 *How to study the New Testament.*

Christian courtesy, which we had to notice at the end of the Epistle to the Romans. When he requests his "true yokefellow" (who this was is uncertain) to help Euodia and Syntyche, seeing that they laboured with him in the Gospel; he includes in this category Clement also, and other his fellow-labourers, nameless here, but whose names are recorded elsewhere, even in the Book of Life.

From ver. 10 to 20 he thanks them for the supply to his need which they had remitted, and takes occasion to say that he does not complain of want, but has strength for all things in Him that giveth him power. And with a parting salutation and benediction, the Epistle closes.

We proceed to give our usual amount of "corrigenda" in the authorized English version. And first, of places where our translators have not the best and most ancient reading of the text.

In chap i. 11, for "*fruits . . . which are,*" read "*fruit . . . which is.*" Verses 16 and 17 are arranged thus in all the ancient authorities:—
"These indeed out of love, knowing that I am set for the defence of the Gospel: but the others

out of self-seeking (see corrections, p. 15) proclaim Christ, not sincerely, thinking to raise up (so all the oldest MSS.) tribulation to my bonds." The English version has the verses transposed. In ver. 28, for "*but to you of salvation*," the oldest MSS. read, "but of your salvation." Some very ancient ones read, "but to us of salvation."

In chap. ii. 5, all the oldest MSS. read, "Have this mind in you," instead of "*Let this mind be in you*." In ver. 9, for "*a name*," all our oldest MSS. have "the name." In ver. 30, the words "of Christ," are omitted by one of the oldest MSS., and variously read by others; an almost sure sign that the original text did not contain them.

In chap. iii. 11, for "the resurrection *of* the dead," all our oldest authorities have "the resurrection from the dead," *i. e.* that blessed and holy first resurrection, in which the dead in Christ shall rise before the rest of the dead (Rev. xx.). In ver. 12, for "*I am apprehended of Christ Jesus*," read "I was laid hold of (*viz.* at my conversion) by Christ." In ver. 16, for "*let us walk by the same rule, let us mind the*

14 *How to study the New Testament.*

same thing," read, with our three most ancient MSS. (others having it variously), "walk on by the same path." In ver. 21, the words "that it may be," are omitted in the most ancient MSS. If we leave them out, we shall have to supply, "so that it shall be."

In chap. iv. 13, read and render, "I have strength for all things in him which giveth me power." In ver. 23, all the oldest MSS. have, for "*be with you all. Amen*," "be with your spirit," omitting the "*Amen*."

The chief places in which our translators have wrongly or inadequately rendered the original are the following:—

In chap. i. 6, "*hath begun*" should be "began." In ver. 7, for "*to think this of you all*," "to be thus minded for (*i. e.* on behalf of) you all;" and for "*I have you in my heart*," substitute "you have me in your heart." In ver. 8, for "*record*," "witness;" and for "*in the bowels of Jesus Christ*," "in the tender heart of Christ Jesus." In ver. 9, for "*judgment*," read "perception." In ver. 10, for "*approve*," "discern." In ver. 11, for "*by*," "through." In ver. 13, for "*are*," "became;" and for "*in all other*

places," "to all others." In ver. 14, "*many*" should be "*most*." In ver. 16 (ver. 17 in the corrected text, see pp. 12, 13), "*contention*" should have been "*self-seeking*." The word cannot mean contention: see on Rom. xi. 8. In the same verse "*preach*" is better "*proclaim*," and "*preached*," in ver. 18, "*proclaimed*." In ver. 18 also, "*will*" ought to be "*shall*." He is speaking, not of his own determination to rejoice over the proclaiming of Christ, but, as the correct words show, of his conviction that this proclaiming of Christ shall ultimately turn out a cause of joy to him. Ver. 22 should run thus:—"But if to live in the flesh, this be to me fruit of my labour, then what I shall choose I know not:" *i. e.* if the continuance of my life in the flesh is to ensure fruit of my apostleship, then I am placed in a difficulty of choice. In ver. 25, for "*joy of faith*," "*joy in your faith*." In ver. 26, read "that in me your matter of boasting may abound in Christ Jesus, through my presence with you again." In ver. 27, for "let your conversation be as becometh," the words "conduct yourselves worthily of" would even better express the meaning; and for "your

16 *How to study the New Testament.*

affairs," substitute "your state." In ver. 28, for "*of God*," "from God." In ver. 29, for "*it is given*," "*it hath been given*."

In chap. ii. 1, "*consolation*" should be "exhortation." The word in the original means both; but, as "*comfort*" follows, it is not likely that the same idea would be repeated in two consecutive clauses. In the same verse, for "*bowels and mercies*," read "tenderness and compassion." In ver. 2, for "*being of one accord, of one mind*," "with united souls being of one mind." In ver. 3, "*strife*" should be "self-seeking." It is the same word as that mistranslated "*contention*" in chap. i. 17 (16). In ver. 6, "*thought it not robbery to be equal with God*" is altogether wrong, both in rendering and in the sense conveyed. The idea—if there be any idea conveyed by these unfortunate words—is, that Christ, not being on an equality with God originally, yet assumed this equality, thinking it no wrong, no robbery, to do so. Nothing can be further from the mind of the Apostle, as expressed in the original words. That mind is, that Christ, being, previously existing, on an equality with God, did not re-

gard this His equality, this His loftiness and glory, a thing to be held fast by Him, but gave it up and emptied Himself so as to become man. And the very plain words in which this is expressed are : "Who, existing (or being) in the form of God, deemed not his equality with God a thing to grasp at," *i. e.* a matter for Him to retain, as one who grasps what he is afraid to lose. Thus, by keeping close to the original, the whole pre-existent majesty of Christ is set before us, and "the mind which was in Christ Jesus" is described in all its self-abandonment of divine love. In ver. 8, the words should stand, "becoming obedient even unto death, and that the death of the cross." In ver. 9, for "*hath highly exalted him, and given him,*" "exalted him exceedingly, and gave him"—the reference being, not to His present state only, but to the events, of the Ascension, and the glorification of Him by the Father. In ver. 10, for "that *at the name of Jesus every knee should bow,*" it should stand "that in the name of Jesus every knee should bend." As the words stand in the authorized version, they seem to enjoin the practice of "bowing the knee" at

18 *How to study the New Testament.*

the name of Jesus, *i. e.* when the name of Jesus is uttered. But we venture to say that no such meaning was in the mind of the writer. He intended to convey that the purpose of this exaltation of the Lord Jesus was, that in His name should all prayer be made; that no man should come to the Father but through Him. He himself shows what meaning he attached to the phrase "bowing the knee," in Eph. iii. 14: "For this cause I bow my knees unto the Father . . . that he would grant you. . . ." It is with him an expression for offering up prayer. It were much to be wished that such indefensible senses of Scripture texts might be universally by honest men abandoned, and that we might no longer be told that St. Paul, in the sublimest part of his most sublime description of the glory of our exalted Redeemer, is laying down a rule for a mere outward gesture when His name is mentioned. But, until we in England have the honesty to face the question of a corrected version of Scripture, this and even worse perversion of its sacred words will continue.

In ver. 12, "*work out*" ought to be "carry

out." We do not *work* out our own salvation, for we are saved by grace ; but we do *carry* out our own salvation. The intent of the rendering "*work* out" may not have been originally wrong, but as the term is now used, it gives a wrong idea, and one inconsistent with the assertion in the next verse. "*Of his good pleasure*" should be "*for his good pleasure.*" The meaning is not that God worketh in us to will and to do as He pleases, but that He worketh in us to will and to do so as to fulfil, in the direction of, His good pleasure ; so that His will is subserved by our willing and doing. In ver. 15, for "*rebuke,*" read "*reproach.*" In ver. 16, for "*that I may rejoice,*" read "*for a boast to me.*" In ver. 17, for "*if I be offered,*" "*if I am even being poured out.*" He alludes to present, not merely to possible, circumstances, and regards his own blood as the libation being poured out over the sacrifice, as the Jews poured *wine* (see Numbers xxviii. 7, xv. 4, etc.). In the same verse, and in ver. 18, for "*rejoice with,*" "*congratulate.*" In ver. 21, for "*all,*" "*they all.*" In ver. 25, for "*messenger,*" read, as in the original, "*apostle.*" The English translators

20 *How to study the New Testament.*

had absolutely no right to contribute to false impressions respecting ecclesiastical names by misrendering the plain terms occurring in Scripture.

In chap. iii. 2, for "*dogs*" and "*evil workers*," "the dogs," "the evil workers." I may observe that the strange, un-English term, "the concision," is the only rendering possible for the contemptuous word which St. Paul uses to designate the Judaizing party. What he says is, "Beware of, I will not say the *circumcision* (for that is an honourable name, as I will presently show you,) but the *concision*—the mere amputation—the cutting off of the flesh, and no more." He reserves the word *circumcision*, in its true sense, for Christians. In ver. 5, for "*an Hebrew of the Hebrews*," which conveys little meaning to the English reader, "an Hebrew descended from Hebrews." In ver. 6, "*blameless*" does not express enough. The original is "having become blameless." Perhaps "having lived blameless" would be best in English. In ver. 7, for "*counted*," "have counted." He is describing, not merely some occasion on which he did this, but his long-

since settled frame of mind. Then in ver. 8, it should be "nay more, and I still count them all but loss for the sake of," etc. "Win" would be better "gain." *Loss* and *gain* are opposed when speaking of *commerce*, which is the Apostle's illustration here; *loss* and *winning*, when speaking of *play*, which is *not*. In ver. 9, "*of God by faith*," misses the original. It is "from God upon my faith," *i.e.* which is bestowed by God as consequent on faith on my part. In ver. 10, for "*being made conformable unto*," "being conformed to the likeness of." In ver. 12, for "*attained*," "obtained." It is a wholly different word from that rendered "attained" in the last verse, and ought not to have been rendered by the same word in English. And it should proceed, "or are already made perfect: but I press on (same word as in ver. 14 below), if so be that I may lay hold on that for which also I was laid hold on by Christ." And in ver. 13, for "*apprehended*," "laid hold." In ver. 14, for "*high*," "heavenly." In ver. 18, for "*have told*," "told," *viz.* when he was with them. In ver. 19, better keep the word "perdition" for the Greek word constantly so

22 *How to study the New Testament.*

rendered, instead of "*destruction.*" Great mischief has been done by our translators, leading to the confusion of many Scripture terms, from a fancy, which they themselves avow in their preface, of varying in different places the reading of the same word in the original. Sometimes, it *must* be done. The same Greek word expressed two ideas which the same word in English will not express. But they did it, as they confess, for mere variety's sake. In ver. 20, for "*conversation,*" which has to the English reader no meaning, substitute "*country.*" The original word means the "*state*" to which we belong as citizens. For "*the Saviour,*" "*a Saviour.*" In ver. 21, for "*our vile body,*" "*the body of our humiliation;*" and for "*his glorious body,*" "*the body of his glory;*" another instance of the way in which our version dilutes and loses the meaning and majesty of the original. For "*the working whereby,*" "*the working of his power whereby.*"

In chap. iv. 2, "*Euodias*" should be "*Euodia.*" It is a woman that is spoken of. In ver. 3, "*help those women which laboured,*" ought to be, "*help them (the women just men-*

tioned), inasmuch as they laboured." In ver. 4, for "*and again I say*," "again I will say it." In ver. 6, for "*careful for*," "anxious about;" for "*prayer and supplication*," "your prayer and your supplication." In ver. 7, "keep" means "guard." The words have now become so familiar to English ears, that it would be pity to make any change; but the fact should be borne in mind. For "*through Christ Jesus*," should stand "in Christ Jesus." In ver. 8, for "*honest*," "seemly" would approach nearer to "venerable," which is the literal sense of the original word. For "*if there be any virtue, and if there be any praise*," read, "whatever virtue there is, and whatever praise." In ver. 9, erase "*have*," and for "*seen*," write "saw." In ver. 11, erase "*have*," and write for "*in whatsoever state I am*," "in the state in which I am." He alludes to one special occasion on which the Lord taught him this; probably to that time when (2 Cor. xii. 9) He said to him, "My grace is sufficient for thee." In ver. 12, for "*everywhere*," "in each;" and for "*I am instructed*," "have I been instructed." Ver. 13 has been already corrected, in noticing the read-

24 *How to study the New Testament.*

ing (see p. 14). In ver. 14, for "*ye have well done,*" "*ye did well.*" In ver. 15, for "*as concerning,*" "*in an account of.*" In ver. 17, for "*a gift,*" "*the gift;*" and for "*fruit,*" "*the fruit.*" In ver. 19, for "*by Christ Jesus,*" "*in Christ Jesus.*" In ver. 20, for "*Now,*" "*But;*" and for "*God and our Father,*" "*our God and Father;*" and for "*glory,*" "*the glory.*"

The reader will see by these corrections that the Epistle to the Philippians is one in which, more than in most, the delicate and important points in translation have been missed in the English authorized version. He will be able to estimate, by making the corrections, how much of good sense and wisdom there is in the cry of danger, directly any one advocates a revision of that version. He will learn on which side to range himself in the controversy, which is sure one day to come—whether on the side of God, and God's truth, and reverence for His word, and common honesty, or on that of those who, in the old spirit of timidity and faithlessness, love quietness rather than truth,

and are content to keep back from their countrymen the genuine word of God, for the sake of preventing unpleasant inquiries being made.

II.

THE PASTORAL EPISTLES.

WE have now come to the consideration of three Epistles, addressed, two to Timothy and one to Titus, having for their purport exhortations and directions regarding the pastoral work of a minister in the Church—hence called the Pastoral Epistles.

For the genuineness of these, there is no lack of external evidence. They are quoted by some of the very earliest Christian writers, and are ranged by Eusebius among the number of canonical books universally acknowledged.

But, at first sight, these Epistles seem to present a few internal difficulties, which I proceed to state and to deal with.

The first of these is, that they apparently deal with things and persons which belong to a later

age than that of the Apostles. The heretics repeatedly mentioned in them (see 1 Tim. i. 3, 4, 6, 7, 19; iv. 1-7; vi. 3, etc.; 2 Tim. ii. 16-23; Tit. i. 10, 11, 14, 16; iii. 9, 10) have appeared to some to belong to later times, and their tenets to systems undeveloped in the apostolic age. Now, we may notice respecting these heretics two facts—first, that there are undoubted traces of Judaism about them: they *professed to be teachers of the law* (1 Tim. i. 7); they *commanded to abstain from meats* (iv. 3); they are described as consisting of those *of the circumcision* (Tit. i. 10); as causing men *to attend to Jewish fables* (ver. 14); as bringing in *strifes about the law* (iii. 9). But they are not the Judaizers of the Apostle's former Epistles. They seem no longer to uphold the law as a rule of life, nor, as in the Epistle to the Colossians, to have founded on it the superstitions of angel worship and of the imagination; nor even, as in that to the Philippians, to have merely shown a declension from superstition into godlessness. These stages of downward progress seem to have passed by, and they are involved in a total apostasy from God and from

28 *How to study the New Testament.*

good. They had lost all true understanding of the law (1 Tim. i. 7); they had repudiated a good conscience (ver. 19); they were hypocrites and liars (iv. 2); they were branded with immorality (iv. 2); they were of corrupt minds, using religion to better themselves in this world (1 Tim. vi. 5; Tit. i. 11); they were insidious and deadly in their attacks, and subverters of the faith (2 Tim. ii. 17); they proselytized and victimized foolish persons to their ruin (2 Tim. iii. 6, etc.); they were polluted and disbelievers, with their very mind and conscience defiled (Tit. i. 15); they confessed God with their mouths, but denied Him in their works—they were abominable and disobedient, and for every good work reprobate (Tit. i. 16). Now this description admirably suits that which is furnished to us in the Epistle to the Hebrews, and in those of St. Peter and St. John. In those we are led to the same inference as here, that the heresies and false teachings of the apostolic age gradually issued in laxity of life and morals. The once strict legality of Judaism broke down when the Jewish polity itself, and its temple, were removed, and the loose Asiatic elements

which were mingled with it gave their licentious character to its profession. These considerations would tend to fix these Pastoral Epistles later than any other remaining writings of St. Paul ; but no other more formidable result need follow from this form of our first difficulty. That there should be found in them traces of the first beginnings of Gnosticism, a heresy which afterwards became widespread and formidable, is no more than we might expect, seeing that this heresy had its rise immediately on the close of the apostolic age, and doubtless had been taking shape in the Eastern churches for some time before.

Another difficulty is, that in these Epistles a kind of ecclesiastical order seems to be subsisting which indicates a farther advance in hierarchical development than could have been reached in the apostolic age. But this is really not so. We find in them deacons, presbyters, and bishops ; the latter being men selected from among the presbyters to bear rule in the churches, with very little, if any, of the specialty of the church officers now so named. The directions here given are entirely of a moral, not

30 *How to study the New Testament.*

of an ecclesiastical kind; and are such as are naturally accounted for by the fact that here alone is the Apostle writing to those concerned in selecting such men; and that the prevalence of heresies, and the approaching removal of himself from the scene, made him anxious to leave such warnings behind him.

Another objection is, that the expressions and modes of thought are peculiar, and divergent from those in St. Paul's recognized Epistles. Now we are perfectly ready to admit the fact here stated. We shall below give a list of the principal of these peculiar expressions. And the process of thought is certainly not that of the earlier Epistles. But two considerations come in to account for this circumstance: one is general, the other particular. The general one is this, that frequently the style and manner of writing of the same author is very various, according to the circumstances under which, and the persons to whom, he happens to be writing; and the particular one, that we happen to possess in the writings of St. Paul himself, a curious indication of a circumstance which certainly did affect his diction and style. He ge-

nerally wrote with the aid of an amanuensis, and we may venture to say that the help of such amanuensis was had recourse to not merely for the mechanical putting on paper of the Apostle's dictated words, but also for the putting of his thoughts into smooth and flowing language. We seem to know thus much from the fact that where St. Paul evidently writes without such help, as, *e. g.*, in the Epistle to the Galatians, and in the doxology at the end of the Epistle to the Romans, he does adopt the same kind of fervid and rough style. The Epistle to the Galatians, it is true, differs so widely in subject from these, that we do not find a close resemblance in words; but in the doxology just mentioned the resemblance to these Epistles is very striking; so striking that, as I have elsewhere remarked,* we might almost conceive him to have taken his pen off while writing one of these Pastoral Epistles, and to have written that doxology under the same impulse.

Still, I do not mean to say that our difficulty on this head is altogether removed. There remain many expressions and ideas found in these

* New Testament for English Readers, vol. ii., *Introd.*, p. 103.

32 *How to study the New Testament.*

Epistles, and found nowhere else. Such are, "*It is a faithful saying,*" and the like (1 Tim. i. 15; iii. 1; iv. 9; 2 Tim. ii. 11; Tit. iii. 8)—a phrase which seems at this time to have dwelt much on the mind of the writer; "*godliness,*" "*godly*" (1 Tim. ii. 2; iii. 16; iv. 7; vi. 11; 2 Tim. iii. 5, 12; Tit. i. 1; ii. 12)—a term occurring in this sense only here and in 2 Peter, and doubtless to be accounted for by the fact of the word having become at this time prevalent in the Church as a compendious term for the religion of Christians; "*sober-* (or *sound-*) *minded,*" and its derivatives (1 Tim. ii. 9, 15; iii. 2; 2 Tim. i. 7; Tit. i. 8; ii. 2, 4, etc., 12)—a term found also in the Apostle's other writings, as in Rom. xii. 3; 2 Cor. v. 13, but probably coming into more frequent use as the quality itself became more and more necessary to the welfare of the Church (see 1 Pet. iv. 7). The epithet "*sound*" or "*healthy,*" applied to doctrine (1 Tim. i. 10; vi. 3, 4; 2 Tim. i. 13; iv. 3; Tit. i. 9, 13; ii. 1, etc. 8), one of the most curious peculiarities of these Epistles, arises probably from the writer's observance of the process of corruption of the springs of moral

action by the growing heresies of the time; "*fables*" (1 Tim. i. 4; iv. 7; 2 Tim. iv. 4; Tit. i. 14), the heretical legends having by this time assumed so definite a shape as to deserve this name (see also 2 Pet. i. 16). "*Questionings*" (1 Tim. i. 4; vi. 4; 2 Tim. ii. 23; Tit. iii. 9), "*appearance*" ("epiphany"), used of the coming of our Lord (1 Tim. vi. 14; 2 Tim. iv. 1, 8; Tit. ii. 13), instead of the more usual word "coming," or "presence." "*To deny*" (1 Tim. v. 8; 2 Tim. ii. 12, 13; Tit. i. 16; ii. 12), found in 2 Pet., 1 John, and Jude, but never in St. Paul's other writings. It may have been a word for apostasy, which came late into use as the fact itself became usual. It is evidently taken from our Lord's own declaration, Mat. x. 33, etc. "*To decline*" or "*avoid*" (1 Tim. iv. 7; v. 11; 2 Tim. ii. 23; Tit. iii. 10), a word confined to St. Luke, St. Paul, and the writer of the Epistle to the Hebrews. "*Saviour*," spoken of God (1 Tim. i. 1; ii. 3; iv. 10; Tit. i. 3; ii. 10), also found in Luke i. 47; Jude 25. "*Profane*" (1 Tim. i. 9; iv. 7; vi. 20; 2 Tim. ii. 16); only elsewhere found in Heb. xii. 16; interesting, as is also "*unholy*" (1 Tim. i. 9; 2 Tim. iii. 2),

34 *How to study the New Testament.*

as marking the fact of the progress of heresy from doctrine to practice. Besides, we have the terms, "*to maintain constantly*" (1 Tim. i. 7; Tit. iii. 8); "*to put in mind,*" 2 Tim. ii. 14; Tit. iii. 1 (2 Pet. i. 12; 3 John 10; Jude 5), a word which would naturally come into use as time wore on and the danger of forgetfulness came with it; and other less infrequent words.*

If now we look back over this list, we shall find it almost entirely to consist of such words as the alteration of circumstances since the writing of the former Epistles would have tended to introduce. So that it seems rather an argument for, than against, the genuineness of the Epistles.

The same may be said of another objection which has been brought against them in point of style. In the composition of all three Epistles we have this peculiarity, that the writer is constantly given to digress from his main subject to speak of general truths (see 1 Tim. i. 15; ii. 4-6; iii. 16; iv. 8-10; 2 Tim. i. 9, 10; ii. 11-13, 19-21; iii. 12, 16; Tit. ii. 11-14; iii.

* The above account is mainly taken from my 'New Testament for English Readers,' vol. ii., Introd., pp. 103-5.

3-7); and even that which is said by way of contradiction appears in this form (1 Tim. i. 8-10; iv. 4, 5; vi. 6-10; 2 Tim. ii. 4-6; Tit. i. 15). After such digressions or general commonplaces, the writer usually recurs, or finally appeals to, and falls back on, previous exhortations or instructions given to his correspondent (1 Tim. iii. 14, 15; iv. 6, 11; 2 Tim. ii. 7, 14; iii. 5; Tit. ii. 15; iii. 8). Now what can be more like St. Paul than these supposed objections to his authorship of these Epistles? These must be ascribed to a late period of his career. What more natural than that he should have passed from reasoning out and elaborating great doctrines, to urging, and repeating, and dilating upon, truths which have been the food of his life? "There is a resting on former conclusions, a stating of great truths almost after the manner of proverbs and set sayings, a constant citation of the time gone by, which lets us into a most interesting phase of the character of the great Apostle. We see here rather the succession of brilliant sparks than the steady flame: burning words indeed, and deep pathos, but not the flames of his firmness, as in his discipline of

36 *How to study the New Testament.*

the Galatians, not the noon of his bright, warm eloquence, as in the inimitable psalm of love (1 Cor. xiii.).”

We may also trace the tokens of advancing age, and the faster hold of individual habits of thought and mannerism, which characterize the decline of life; in the habit of going off, on the mention of anything which reminds him of God’s mercies to himself, or of his own sufferings on behalf of the Gospel, into a digression on his own history, feelings, and hopes. See 1 Tim. i. 11, etc.; 2 Tim. i. 11, etc., 15, etc.; ii. 9, 10; iii. 10, 11; iv. 6, etc. This phenomenon is not found in the Epistle to Titus; and naturally, as Titus had not, like Timothy, watched as a companion the official course of the Apostle.

The whole course of these considerations, and of others which I have taken into account in my larger work, tends to make us rest in the profession of the Epistles themselves, and the universal belief of Christians, that these Epistles were veritably written by St. Paul.

We have now before us the somewhat difficult task of assigning any time during the Apostle’s life which will suit for the writing of

these Epistles. It has already abundantly appeared that they cannot be fixed with any degree of probability during any part of the history contained in the Acts. The state of heresy, the development of church polity exhibited in them, cannot have arisen during that period. This same consideration serves to show their inseparableness one from another. Their style and diction, the motives which they set forth, the state of the Church, and the state of heresy which they describe, are the same in all three; we must assign them to one and the same period,—and that the very latest of the Apostle's career. I have elsewhere argued this point at length, and it would be hardly possible to make that argument intelligible in an abridged form. The result of it has been that I have seen reason to believe all three Epistles to have been written after St. Paul's liberation from the imprisonment with which the history in the Acts concludes: the first to Timothy and that to Titus, in the interval between that and a second imprisonment; the second Epistle to Timothy, during that second imprisonment. I have supposed him, on his liberation, to have

38 *How to study the New Testament.*

journeyed eastward, as he anticipated (Philem. 22; Phil. i. 26; ii. 24). He then seems to have visited Ephesus in spite of his confident anticipation (Acts xx. 25) that he should never see it again. Other journeys—among them the famous one reported by Clement of Rome, “to the bounds of the West” (whatever that may mean)—seem to have occupied three or four years. On his leaving Ephesus, he appears to have commissioned Timothy to remain there, and to have gone into Macedonia (1 Tim. i. 3). Perhaps the first Epistle was written *there*: but the words, “*I besought thee to remain in Ephesus as I went to Macedonia,*” seem to show that the sojourn in Macedonia was over, and that he was now elsewhere. Where, we cannot presume to say. In some place evidently where he was likely to be detained beyond his expectations (1 Tim. iii. 14, 15); which circumstance strengthened his desire to send this letter of warning, and exhortation, and direction, to his son in the faith.

Somewhere about this time, he appears to have visited Crete in company with Titus, and to have left him there to complete the organi-

zation of the Cretan churches. Those churches had probably been previously founded. The same development of heresy is found in them as at Ephesus, though not the same ecclesiastical organization: compare Titus i. 10, 11-15, 16, iii. 9-11, with i. 5. The heresy had been developing under Judaism, and thus its ripeness coincided here with an infant state of the Christian Church. The Epistle to Titus was probably written from Asia Minor; the Apostle was on his way to winter at Nicopolis in Greece. With this view the notices in 2 Tim. also agree. Since he last communicated with Timothy he had been at Miletus and Troas, both in Asia Minor, and probably also at Corinth: see 2 Tim. iv. 13, 20. I have elsewhere* made it probable that his journey was from Crete by Miletus, Ephesus, Troas; perhaps to Corinth, and thence to Nicopolis. There it is not improbable that he was arrested, as implicated in the charges made against the Christians after the fire in 64 A.D., and sent to Rome. Arrived there, he is treated no longer, as before, with

* 'New Testament for English Readers,' vol. ii., Intro., p. 118.

40 *How to study the New Testament.*

courtesy, but as a common criminal (2 Tim. ii. 9). All his Asiatic friends avoided him except Onesiphorus, who sought him out, and was not ashamed of his chain (2 Tim. i. 16). Demas, Crescens, and Titus, had left him. Tychicus he had sent to Ephesus. Only Luke was with him. Thus circumstanced, he writes the second Epistle to Timothy, most likely to Ephesus (2 Tim. ii. 17; iv. 13), earnestly begging him to come before winter (2 Tim. iv. 21). He writes from prison, in expectation of his execution (2 Tim. iv. 6). He had been already once brought before the authorities, and had made his defence. None of his friends had dared to appear with or for him: but God was with him, and he was delivered out of the mouth of the lion. Soon after this, the second Epistle was written. How soon, we cannot say: his expressions do not seem to point to a very recent event. Universal tradition relates that he was beheaded under Nero. If so, it cannot well have been before the last year of that emperor's reign, 67-68 A.D. And probably this second Epistle to Timothy was written but a few months before his death.

Having now attempted a general account of

the character and date of the three Epistles, I will deal with them severally in order ; not repeating, but taking for granted, what has already been assumed respecting them.

And first of the first Epistle to Timothy. This disciple was the son of a Jewish mother (Euniqué, 2 Tim. i. 5) and a Gentile father (Acts xvi. 1-3), at either Derbe or Lystra. He must have been converted by the Apostle himself, as he calls him his "*true child in the faith.*" This may well have been, as St. Paul paid two visits to those parts (Acts xiv., xvi.). The youth was well reported of by the Christians there, and eminently suited the Apostle's purpose, being a link between Jews and Greeks ; so he took him with him to help in the missionary work, having first circumcised him, to remove the obstacle to his gaining access to the Jews.

I give shortly, with dates, the Scripture notices of him, to serve as a guide to the understanding of these Epistles :—

In A.D. 45, he was converted by St. Paul during his first missionary journey, at Lystra. In the autumn of A.D. 51, he was taken to be

42. *How to study the New Testament.*

St. Paul's companion, and circumcised (Acts xvi. 3, A.D. 52), sent from Beræa to Thessalonica, on occasion of St. Paul's going by sea to Athens (Acts xvii. 14; 1 Thess. iii. 2). Then, together with Silas, he joined the Apostle at Corinth (Acts xviii. 5; 1 Thess. iii. 6). During the winter of this year, he was with St. Paul at Corinth (1 Thess. i. 1; 2 Thess. i. 1). A.D. 57, spring, he was with St. Paul at Ephesus (Acts xix. 22), and was sent thence into Macedonia and to Corinth (Acts xix. 22; 1 Cor. iv. 17; xvi. 10). During the winter of this year, he was with St. Paul (Rom. xvi. 21). In the spring of A.D. 58; he was journeying with St. Paul from Corinth to Asia (Acts xx. 4). In A.D. 62 or 63, he was with St. Paul in Rome (Col. i. 1; Philem. 1; Phil. i. 1). Where he was from A.D. 63 to A.D. 66 is uncertain. In A.D. 66 or 67, he was left by St. Paul in charge of the church at Ephesus, and the first Epistle was written. In A.D. 67 or 68 the second Epistle was written, and he set out to join the Apostle at Rome. What became of him afterwards is uncertain.

He was set apart in a solemn manner for the ministry by St. Paul, with laying on of his own

hands and those of the presbyters, in accordance with prophetic utterances of the Spirit (1 Tim. i. 18; iv. 14; 2 Tim. i. 6). This probably took place as a consecration for his particular charge at Ephesus.

His character appears to have been earnest and self-denying, but by no means exempt from timidity, and backwardness to deal with the difficulties of his ministerial work. We see a trace of this in 1 Cor. xvi. 10, also in 1 Tim. iv. 12; v. 23; 2 Tim. i. 5, 7; iii. 10. These weaknesses seem to have increased when the second Epistle was written: for in that the Apostle speaks earnestly, and even severely, on the necessity of boldness in dealing with the difficulties and errors of the day.

In the first Epistle to Timothy, after the address and greeting (chap. i. 1, 2), the Apostle specifies the object with which Timothy was left at Ephesus (3, 4), and characterizes the false teachers (5-7); he then digresses to the true use of the law which they pretended to teach (8-10), and its agreement with the Gospel with which he was entrusted (11); thence to his own conversion, for the mercies of which he

44 *How to study the New Testament.*

expresses his fervent thankfulness (12-17). Then he returns to his exhortations to Timothy (18-20). Then with ch. ii. he begins his regulations for public prayers, prescribing first that intercessory prayer be made for all (ver. 1-4); digressing into a proof of the universality of the Gospel (4-7); returning to the part to be taken by the male sex in public prayer (8), which leads him on to speak of the proper place and subjection of women (9-15). Ch. iii. is taken up with precepts concerning overseers over the presbyters (1-7), and deacons, or ministering officers (8-13). Then in verses 14-16 he brings these directions to a close, by a solemn statement of their object, and their glorious import. In chap. iv. he describes future false teachers (1-6); directs Timothy how to proceed respecting them (7-11); and follows this up by general exhortations to him to be diligent and watchful. The 5th chapter contains general directions to him for the government of the Church. These are composed of (ver. 1, 2) directions respecting his behaviour towards the elder and younger of either sex; concerning widows (3-16); concerning the elders or presbyters (17-19); con-

cerning church discipline (20-25); and certain advices respecting his own conduct in regard to others and to himself. In chap. vi. the Apostle's exhortations pass from ecclesiastical to civil relations. First he prescribes the duties of Christian slaves (1, 2); then he digresses into a designation of those who oppose such wholesome teaching (3-6); coming back to the main subject of his exhortation in directions concerning the desire of riches (6-10); and then again digressing into general injunctions and adjurations to Timothy, and into a doxology springing out of them (11-16), and again returning to his exhortations to the rich (17-19). Then with a solemn personal address to Timothy to keep the trust committed to him, and avoid the rising errors of Gnosticism, the Epistle ends.

It will at once be seen by the reader how different such a summary is from that of any of St. Paul's earlier Epistles—how wanting in their coherent and logical continuity. And he will see in this a remarkable illustration of the truth of that which we have been maintaining concerning these Epistles—that they belong to a later and distinctive time and manner of the writer.

46 *How to study the New Testament.*

It remains that we point out, as usual, the errors in reading and in rendering which disfigure our Authorized Version.

In chap. i. 1, for "*Jesus Christ*," read "*Christ Jesus*." This may seem of small consequence, but the latter form seems to prevail most usually in these Epistles, and has been altered, in formulæ like this, to the more usual arrangement. In ver. 4, for "*godly edifying*," the true reading is most likely "*God's dispensation*;" *i. e.* God's dispensation towards man, which is, consists in (the) faith. The difference between the two words in Greek is only that of a single letter. "*Edifying*" is *oikodomia*; "*dispensation*" is *oikonomia*. Ver. 12, beginning, omit "*and*." In ver. 16, read "*Christ Jesus*." In ver. 17, omit "*wise*," with all our oldest authorities. It probably got into the text here from Romans xvi. 27; Jude 25.

In chap. iii. 3, omit "*not greedy of filthy lucre*." It probably came in from Tit. i. 7. In ver. 16 is one of the most remarkable varieties of reading in the New Testament; a variety whose evidence depends on the most minute observation, being a question of the original in-

sertion or omission of a single stroke. Our Authorized Version has, "*God* was manifest in the flesh." All our most ancient authorities but one have, "who was manifest in the flesh." Now "*God*" is, in Greek, *Theos*, and was usually written in an abbreviated form, Ths.; in Greek letters, ΘC. "*Who*" is in Greek, OC. So that the evidence turns on the insertion or omission of the horizontal stroke. The question has been now very thoroughly examined, and the evidence for "*who*" is justly regarded by biblical scholars as overwhelming. The only ancient authority that has not "*who*," has still the relative pronoun, but in the neuter gender, "*which*," to agree with "*mystery*." Of course, the person spoken of is Christ; and the testimony to His divinity is just as express and clear, whichever word be read.

In chap. iv. 6, all the earliest MSS. have "*Christ Jesus*." In ver. 10, instead of "*suffer reproach*," many of our earliest MSS. have "*strive*." In ver. 12, omit "*in spirit*."

In chap. v. 4, omit "*good and*." In ver. 16, the words "*man or*" are omitted by most of the ancient MSS., but contained in others, and in

48 *How to study the New Testament.*

the most ancient version. The safest plan is to bracket them, as of uncertain authority. In ver. 20, some of our ancient MSS. have, "But them that sin." In ver. 21, read "Christ Jesus."

In chap. vi. 5, for "*perverse disputing*," read "incessant quarrelling." At the end of the verse the words "*from such withdraw thy elf*" should be omitted, with all the oldest MSS. In ver. 7, for "*and it is certain we can*," read, with the two most ancient MSS., "because neither can we." The meaning is somewhat difficult, and that appears to have occasioned the alteration. In ver. 17, omit "*the living*." In ver. 19, for "*eternal life*," read "the true life." At the end, omit "*Amen*."*

The principal errors of defective rendering appear to be the following:—

In ch. i. 1, for "*by*," substitute "according to." In ver. 2, for "*my own son*," "my true child;" and for "God *our* Father," "God the Father." In ver. 3, for "*that they teach* no

* In my 'New Testament for English Readers,' the clause "Grace be with thee," has been inadvertently printed twice over in the text.

other doctrine," "not to be teachers of strange things." At the end of ver. 4, "*so do*" is a mere insertion of the translators—the sense in the original is broken off. In ver. 9, "*Knowing this*" is ambiguous. It really refers to the user of the law; but it looks as if it referred to "we." Better write, "if a man use it lawfully, and be aware of this." In ver. 9, "*murderers*" (twice) should be "smiters." In ver. 10, "*men-stealers*" should be "slavedealers;" and "*sound doctrine*" should be "the sound doctrine." In ver. 11, "*the glorious Gospel*" should be "the Gospel of the glory." In ver. 13, for "*injurious*," "an insulter." In ver. 16, "*all long-suffering*" should be "the whole of his long-suffering." In ver. 17, "*Now*" should be "But;" and "the king *eternal*" should be "the king of the ages." In ver. 18, for "*son Timothy*," "my child Timothy." "*The prophecies which went before on thee*" is, to say the least, clumsy. Better, "the former prophecies concerning thee." For "*a good*," "the good." In ver. 20, for "*may learn*," "may be taught by chastisement."

In ch. ii. 1, "first of all" should be joined

50 *How to study the New Testament.*

with "I exhort:" "I exhort thee first of all, that," etc. In ver. 2, for "*honesty*," "gravity." In ver. 3, for "*God our Saviour*," "our Saviour, even God." In ver. 4, for "*knowledge*," "certain knowledge." In ver. 5, for "*the man Christ Jesus*," a more accurate rendering would be, "Christ Jesus, himself man." In ver. 7, for "*was ordained*," "was appointed:" and for "*a preacher*," "an herald." In ver. 8, "men" implies the male sex, as distinguished from "women," further on. No English reader would suspect this. Render therefore "the men," and lay the emphasis on "men" in reading. In ver. 9, "*shamefacedness*" is a modern corruption and blunder of printers of our Bible. "Shamefast" was an adjective like "stedfast," meaning "modest:" and the substantive is "shamefastness," not "*shamefacedness*;" and so stood, before our wiseacres altered it. In ver. 14, for "*was in the transgression*," "hath become a transgressor." In ver. 15, for "*in childbearing*," "through her childbearing;" *i. e.* shall be kept safe through her childbearing. The notion that this means shall be saved "through THE CHILD-BEARING,"

i. e. through the incarnation of our Lord, though supported by great names, does not appear to me to be tenable. For "*sobriety*," "sober-mindedness."

In chap. iii. 1 and following, we may perhaps retain the word "bishop," if it be clearly understood that the office here mentioned has really nothing in common with our "bishop-ricks." These "bishops" were simply presbyters. See Titus i. 5, 7. In ver. 2, "sober-minded" is better than "*sober*:" it is a quality of mind, not a habit of life, that is meant. In ver. 3, for "*given to wine*," "a brawler." In ver. 6, for "*condemnation*," render "judgment." In ver. 7, for "*reproach*," render "the reproach." In ver. 10, begin, "and moreover let . . ."; and for "*being found blameless*," "if they be not under reproach." In ver. 11, for "*their wives*," substitute "the women." It is not at all likely that the wives of the deacons are meant, as it would thus be very strange to go back again to the deacons in the next verse; the *deaconesses* are intended, — those women who served the office of deacon. In ver. 13, "*purchase to themselves a good degree*" now

52 *How to study the New Testament.*

bears a meaning quite irrelevant. Substitute, "obtain for themselves a good standing-place," or "position," if you will. In ver. 14, for "*hoping*," "though I hope;" "*hoping*" gives the contrary meaning to that intended. In ver. 16, "*into glory*," should be "in glory."

In chap. iv. 1, "*Now*" should be "Howbeit," introducing a contrast from all these glories just described. "Doctrines of devils" might perhaps be more clearly expressed, "teachings of demons." In ver. 3, "*speaking lies in hypocrisy*" should be, "in the hypocrisy of speakers of lies." The latter part of ver. 6 should run thus: "training thyself in the words of the faith; and of the good doctrine, whose course thou hast followed." In ver. 8, instead of "*profiteth little*," "profiteth for a little," *i. e.* is of some use. The Authorized Version gives a sense implying the contrary: "*profiteth little*," meaning, "is of no (or hardly any) use." In ver. 10, for "*trust in*," "have set our hope on." In ver. 12, for "*be thou*," "become." In ver. 13, "to the reading, to the exhortation, to the doctrine." In ver. 15, "make these things thy care; in these things be employed."

In ch. v. 1, "*entreat*" should be "exhort." In ver. 3, "*Honour*" had better be "Take into consideration:" honour, by placing them on the church's roll as fit objects for charitable maintenance. "*Nephews*" should be "grand-children." It perhaps had that meaning in King James's days, but has not now. "*At home*" should be "to their own family." Thus would be avoided the stupid mistake of taking this, "*let them learn to show piety at home,*" as a text for a sermon on "family religion," with which it has nothing to do: "piety" meaning, of course, *filial affection*. In ver. 5, for "*trusteth in,*" "hath set her hope toward;" and "*supplications and prayers*" should be, "her supplications and her prayers." In ver. 8, "an *infidel*" would be better expressed, "an unbeliever." The word *infidel* now carries a different meaning from that intended. In ver. 11, our translators have thrown the meaning into confusion by the words "*they will marry,*" giving the idea of the mere future of the verb "marry;" whereas the original is "they desire to marry,"—their thoughts and wishes become unsettled, and are fixed on another marriage.

54 *How to study the New Testament.*

In our version, it is the *act of marrying* which brings the judgment : an entire perversion of the Apostle's meaning, which is, that it is brought on by the roving and faithless state of mind. In ver. 12, for "*having damnation,*" "*having a judgment;*" and for "*have cast off,*" "*made void.*" In ver. 14, "*the younger women*" is altogether beside the purpose, and, it is to be feared, has been so rendered in bad faith, in order to cast a slur on second marriages. The Apostle has been treating of *widows*, and this is said of *widows*, and not of women in general—a saying which, however it might express his mind, would here be irrelevant. It ought to stand, "*the younger widows,*" or even, literally, "*the younger ones.*" In ver. 16, "*let them relieve them*" is ambiguous. It should be "*let such person relieve them.*" In ver. 17 and 19, "*elders*" would perhaps be better expressed "*presbyters,*" as it is of church officers that he is here writing. In ver. 18, "*the ox that treadeth out*" gives a wrong meaning. It should be "*an ox while he is treading out.*" For "*reward*" should stand "*hire,*" as in Luke x. 7, where the words are the same. In ver. 25,

"*they*" ought to be "those:" it is not the persons, but the *works*, that is meant.

In ch. vi. 1, as so often, "*servants*" should be "bondmen," and the sentence should run, "Let as many as are bondmen under the yoke." A portion of ver. 2 yields no sense, besides being an impossible rendering of the original, and violating the simplest rules of grammar. Instead of "*but rather do them service, because they are faithful and beloved, partakers of the benefit,*" should stand "but serve them all the more, because they who receive the benefit (of that additional service) are faithful and beloved" (are their fellow Christians). In ver. 5, "*gain is godliness,*" which, as it stands, is without meaning, should be, "godliness is gain," or, "a gainful trade"—*i. e.* that their Christian profession is to be made a means of worldly enrichment. In ver. 8, for "*let us be therewith content,*" "we shall be sufficiently provided." In ver. 12, "*of faith*" should be "of the faith;" and "*art also called,*" "wast called;" and "*hast professed a good profession,*" "didst confess the good confession." In ver. 13, "*quickeneth all things*" would be more plainly

56 *How to study the New Testament.*

expressed, "endueth all things with life;" "*witnessed* a good confession" should be "testified the good confession." In ver. 16, "*whom no man hath seen*" should be "whom never man saw." In ver. 17, "*uncertain riches*" should be "the uncertainty of riches." In ver. 20, for "*avoiding profane and vain babblings, and oppositions of science falsely so called,*" should stand "turning away from the profane babblings and oppositions of the falsely-called knowledge"—*i. e.* the *gnosis*, from which the *Gnostics* were named. In ver. 21, for "*grace,*" "the grace [of God]."

III.

THE EPISTLE TO TITUS.

WE have arrived, in the course of performing our present task, at the last writings which remain to us from the pen of St. Paul. The general consideration of the "Pastoral Epistles," that group of which they form part, was gone through in our last chapter. To that chapter we must refer the reader to justify the statement which we now assume: that the Epistle to Titus was probably written after a visit to Crete in his company, resulting in his being left there to complete the organization of the churches. St. Paul was perhaps in Asia Minor, on his way to winter at Nicopolis in Greece.

Of Titus there is this remarkable circumstance to be noted, that he is never once mentioned in

58 *How to study the New Testament.*

the Acts of the Apostles. And this, though he was one of the most valued and trusted of St. Paul's companions. We in vain endeavour to account for this omission by any reasonable hypothesis. Was he identical with some one or other of the companions of the Apostles, known in the Acts under another name? If we try them all in order, some seem to answer the requisites for such identity. It has been fancied that the fact of his ultimate desertion of the Apostle, apparently mentioned in 2 Tim. iv. 10, has caused him to be passed over in the narrative. But this would require the supposition that the Acts were not published till after 2 Timothy was written, which, to say the least, is highly improbable. So that we must leave this omission of the name of Titus in the Acts as one of the unsolved problems of Scripture.

The first notice of him, in respect of time, is found in Gal. ii. 1, 3; where he is said to have been of Gentile origin, and to have been taken by Paul and Barnabas up to the council of Apostles and elders at Jerusalem (see Acts xv. 1, etc.). He thus falls under "certain others of them" who are said to have been sent up with

the two Apostles, Acts xv. 2. We further learn from Gal. ii. that he was uncircumcised, and that St. Paul, in order to assert his independence, would not allow him to be subjected to that rite (Gal. ii. 3). He had been, from the terms used in addressing him in this Epistle (i. 4), originally a convert made by the Apostle himself.

The next notice of him occurs in 2 Corinthians, where he is mentioned in several places. St. Paul sent him forward with two other brethren unnamed, from Ephesus to Corinth, to ascertain the effect of his first Epistle on the church there, and also to set on foot a collection for the poor saints at Jerusalem (2 Cor. viii. 6; xii. 18). On the Apostle's departure from Ephesus for Greece, he tarried awhile at Troas, where "a door was opened to him by the Lord;" but "having no rest in his spirit because he found not Titus his brother," he left them, and crossed into Macedonia (2 Cor. ii. 13). Arrived there, he was comforted, in his anxiety about the Corinthian church, by the coming of Titus, and not by that only, but by the consoling message which he had brought, itself indicating the complete

accomplishment of that for which he had been sent (2 Cor. vii. 6-15). The other portion of his commission had been carried out with equal alacrity and zeal. Indeed he anticipated the wish of the Apostle, and of his own accord undertook promptly the completing the collection for the saints (2 Cor. viii. 6, 16, 17). He is spoken of in the highest terms as being St. Paul's partner and fellow-helper (ver. 23); and in ch. xii. 18, his unity of spirit and action with the Apostle is confidently appealed to.

And now for about ten years (A.D. 57-67) we lose sight of Titus altogether, *i. e.* until the notices which our Epistle supplies. Here we find him left in the island of Crete by St. Paul, for the temporary purpose of carrying forward the correction of those things that were defective (ch. i. 5). He was to work this out by establishing presbyteries, the members of which are called bishops (ch. i. 5, 7) in every city. He was (ch. iii. 12) to stay there a very short time, as he was, on the arrival of Tychicus or Artemas, to come to the Apostle at Nicopolis. The idea of his being what we now understand as "bishop" of the Cretan church is a pure fiction,

and is inconsistent with the commands given in this Epistle, and with subsequent facts. Those facts are related in 2 Tim. iv. 10, where it is implied by the statement that he was one of those who had left the Apostle, that he had rejoined him after the visit to Crete. There he is stated to have gone to Dalmatia; nor is it possible altogether to divest ourselves of the impression that some blame is cast on him for that journey. We may easily imagine that the yearning desire of the aged Paul, now close on his departure, for the society of his former fellow-labourers, may have led him to speak in a saddened tone of their dereliction of him, even in cases where it was not, as in that of Demas, actually owing to unworthy motives. The direction of Titus's departure was to Dalmatia; and there we lose sight of him. The traditional reports respecting him are merely built on the sacred text, and in part, as we have seen, on that text misunderstood.

It is natural that we should next seek for some notices of the Cretan churches, among which the mission of Titus was to be discharged.

The only plausible account that can be given

62 *How to study the New Testament.*

of the origin of these churches is, that they owed their beginning to some of those Cretan Jews who are related to have been witnesses of the miracle on the day of Pentecost (Acts ii. 11). They do not seem to have come under an Apostle's care, until St. Paul visited them, and left Titus to superintend their ecclesiastical organization. If this view be correct, it will furnish a complete and interesting explanation of their condition as shown by our Epistle. They had been long founded, yet were in an elementary and unformed state. The errors in them were almost exclusively Jewish (ch. i. 10, 14; iii. 9), and the Apostle's visit had brought out the Judaistic element into open hostility to him.

The character of the Cretans quoted by the Apostle (ch. i. 12) with approbation, out of the Cretan poet Epimenides, is abundantly illustrated by the testimonies of ancient writers. Livy, Plutarch, Polybius, and Strabo, testify to their love of gain, their ferocity and fraud, their disregard of truth, and general depravity.

The contents of the Epistle may be briefly summed up thus. After the address and greet-

ing (ch. i. 1-4), the Apostle dwells on the reason for Titus being left in Crete, and gives him directions what sort of persons to appoint to the office of elders in its cities (5-9). The mention of "rebuke of gainsayers" being a part of the elder's duty, leads on to a description of these opponents, and their special character as natives of Crete (10-16).

Then (ch. ii. 1—iii. 11) follow directions to Titus how to exhort the believers of various classes, and how to comport himself. The minor divisions of this portion may be thus arranged:—Ch. ii. 1-10, instructions as to what exhortations should be given to,—aged men (1, 2), aged women, who are in their turn to exhort the younger women (3-5), younger men (6), setting to all these a pattern in his own person of good works and sound words (7, 8), and bond-servants (9, 10): the duties of these last, and, indeed, of all classes, being grounded on the moral purpose of the Gospel respecting us (11-14). This part winds up with a collective and emphatic command to Titus to speak these things, and in so doing, to maintain his own authority.

64 *How to study the New Testament.*

Then follow (ch. iii. 1, 2), rules concerning behaviour to those without: grounded (3-7) in the consideration of our own state as Christians, and change of state out of carnal life. In this last section, the Apostle makes a weighty statement as to the effects of our admission into Christ's church through "the font of regeneration" (see corrections below): verses 8-11 are occupied with general rules for Titus,—what to enjoin concerning good works, what to avoid, how to act towards heretics. Then (ver. 12-14) follow various directions as to his own movements, and as to those concerning whom commissions are given him: and the Epistle concludes (15), with salutations and greetings, and the apostolic benediction.

I now subjoin the usual list of corrections of the English version. First, those which are necessitated by the testimony of ancient MSS. and authorities:—

In ch. i. 4, omit "*mercy,*" and "*the Lord,*" and read "Christ Jesus."

In ch. ii. 5, for "*keepers at home,*" read "*workers at home.*" It is a difference of one letter only in the Greek, the former meaning

being expressed by "*oikourous*," the latter by "*oikourgous*." All our oldest MSS. have the latter word. In ver. 7, omit "*sincerity*." In ver. 8, for "*you*," read "*us*." At end of Epistle, omit "*Amen*."

The corrections required owing to imperfect rendering of the original, are as follows:—

Ch. i. 1, for "*according to*," read "*for*:" for "*acknowledging*," read "*knowledge*:" and for "*after*," read "*according to*." In ver. 2, for "*before the world began*," read "*before eternal times*." In ver. 3, for "*in due times*," read "*in its own seasons*:" for "*hath manifested*," read "*made manifest*:" for "*through preaching*," read "*in the preaching*:" for "*which is committed unto me*," read "*with which I was entrusted*:" and for "*God our Saviour*," read "*our Saviour, even God*." In ver. 4, for "*mine own son*," read "*my true child*." In ver. 5, for "*left I thee*," read "*left I thee behind*," viz. when I myself departed. The full meaning of the word gives a more correct idea of the temporary nature of Titus's mission, in that he was shortly to follow. For "*set in order*," read "*further set in order*;" here, again, the full meaning of the word casts light

66 *How to study the New Testament.*

on the facts. The "setting in order" had already been begun by the Apostle himself. For "*ordain*," "*appoint*." There is no hint of what is commonly known as "*ordination*," in the verb used. For "*had appointed*," "*prescribed*." In ver. 6, "*blameless*"—here and in the next verse—would be better expressed, "*under no imputation*." "*Faithful*" means "*believing*," and were, perhaps, better so expressed. For "*riot*" "*dissoluteness*." In ver. 7, for "*given to wine*," "*a brawler*" (see the corrections in our last chapter, p. 51): for "*given to filthy lucre*," "*greedy of gain*." (See p. 55.) In ver. 8, for "*good men*," substitute "*goodness*:" and for "*sober*," "*sober-minded*." In ver. 9, for "*as he hath been taught*," "*according to the teaching*," *i. e.* which is delivered by us, the Apostles. For "*by sound doctrine both to exhort and to convince*," "*both to exhort in the sound doctrine, and to rebuke*." In ver. 10 omit "*and*." In ver. 11, for "*who subvert*," "*seeing they subvert*:" for "*for filthy lucre's sake*," "*for the sake of base gain*." The English version looks as if the disgraceful epithet attached to the lucre generally, whereas it at-

taches to their conduct in obtaining it. In ver. 12, the form "*Cretians*" need not be retained, as neither should "*Cretes*" in Acts ii. 11: the ordinary form, "*Cretans*," would be better in both places. In ver. 14, "*men that turn from the truth*" should be "men that turn themselves away from the truth." As the English version stands, it looks as if it were the *fables* and *commandments* that turned people from the truth. In ver. 16, "*they profess*," should be "they make confession." This is important. The English version admits the idea that they *profess*, without *having*, the knowledge, whereas the point of the Apostle's accusation is their own confession of the fact that they know God, and their denial of Him in their works. For "*works*," read "their works."

In ch. ii. 1, "*sound doctrine*," as so often, should be "the sound doctrine," *i. e.* the apostolic setting forth of the Christian faith; not, any kind of wholesome teaching. In ver. 2, for "*temperate*," "discreet." For "*in faith, in charity, in patience*," read "in their faith, in their love, in their patience." In ver. 3, for "*false accusers*," "slanderers." For "*given to*

68 *How to study the New Testament.*

much wine," "enslaved to much wine." In ver. 4, for "*that they may teach the young women to be sober, to be lovers of their husbands,*" read "*that they may instruct (or school) the young women to be lovers of their husbands.*" In ver. 5, "*obedient*" would be better "*submitting themselves.*" In ver. 6, for "*young men,*" "*the younger men ;*" and for "*likewise,*" "*in like manner.*" In ver. 7, for "*in doctrine,*" "*in thy doctrine.*" In ver. 9, as in former cases, "*servants*" ought rather to be "*bond-servants,*" or "*slaves.*" For "*be obedient,*" "*submit themselves.*" "*To please them well in all things,*" would be more intelligible in the servants' own phrase, "*in all things to give satisfaction.*" For "*answering again,*" read "*contradicting.*" For "*God our Saviour,*" "*our Saviour, (even) God.*" The distinction is important; the Father, not the Son, is meant; see 1 Tim. i. 1. Read ver. 11, "*For the grace of God was manifested, bringing salvation to all men, disciplining us, in order that,*" etc. In ver. 13, for "*the glorious appearing,*" "*the manifestation of the glory.*" Read, for distinction's sake, "*of the great God, and of our Saviour Jesus Christ.*" I should say

that many interpreters, among whom is Bishop Ellicott, hold "the great God and our Saviour" both to apply to "Jesus Christ;" and that it is to assert strongly the other view that I would here insert the second "of." See the subject discussed in my 'New Testament for English Readers.' In ver. 14, "himself" is emphatic. It is not to be read "who GAVE himself," but "who gave HIMSELF."

In ch. iii. 1, for "*to be subject*," read "to submit themselves." For "*to principalities and powers*," read "to governments, to authorities." In ver. 2, for "*gentle*," "forbearing." In ver. 3, for "*sometimes*," "once;" and for "*deceived*," "led astray." In ver. 4, "*love of God our Saviour towards man appeared*" would be better "love towards men of our Saviour God was manifested;" "love-towards-men" is one word, "philanthropy," in the Greek, and so is best kept together. In ver. 5, for "*works of righteousness which we have done*," read "works wrought in righteousness which we did." Instead of "*by the washing of regeneration*," read "through the font (or laver) of regeneration." The word which our translators have rendered

70 *How to study the New Testament.*

"washing" cannot by any possibility have that sense, always meaning the vessel in which the washing takes place. For "*renewing*," "*the renewing*." In ver. 6, for "*which*," "*whom*," viz. the Holy Ghost. For "*shed on us abundantly*," "*poured out on us richly*." Ver. 8 should run, "*Faithful is the saying*" (viz. that just preceding), "*and these things I will that thou affirm constantly, in order that they which have believed God may be careful to practise good works.*" In ver. 10, be careful to place a comma after the word "*heretick*;" and read, "*after a first and second admonition, avoid*," *i. e.* decline intercourse with; "*reject*" is too strong, as the command implies no *act*, but simply abstaining from intercourse. In ver. 11, for "*subverted*," "*thoroughly perverted*." Ver. 14 should run, "*Moreover, let our people also learn to practise good works for the necessary wants*," etc. In ver. 15, for "*greet*," "*salute*:" it is the same word as before.

IV.

THE SECOND EPISTLE TO TIMOTHY.

THIS is the latest written of all the remaining letters of St. Paul. For all particulars respecting the person addressed in it, see our second chapter (pp. 41-43.) It appears uncertain from the Epistle whether Timothy was still in Ephesus or not. Some notices in it seem to point that way. From ch. i. 18, it looks as if Onesiphorus lived at Ephesus; and in ch. iv. 19, the household of Onesiphorus is saluted. In ch. ii. 17, Hymenæus is stigmatized as a teacher of error, who can hardly be other than the Hymenæus of 1 Tim. i. 20. With him in that place appears an Alexander; and a *smith* of that name is mentioned as having done the Apostle much harm, in 2 Tim. iv. 14; and again an Alexander is mentioned as having been put forward

72 *How to study the New Testament.*

by the Jews (to clear them?) during the tumult at Ephesus, Acts xix. 33. Besides these notices, the whole circumstances disclosed by the two Epistles agree, especially in the matter of the false teachers stigmatized in them. Local notices also come slightly in aid. Timothy is instructed to bring with him articles which St. Paul had left at Troas; and he would pass by Troas in journeying from Ephesus to Rome.

But here one or two difficulties present themselves. In ch. iv. 12, St. Paul writes, "Tychicus I sent to Ephesus." This seems as if it could hardly have been written to a person who was himself in that city. Again in ver. 20, he says he "left Trophimus at Miletus sick." Now, considering that Miletus is only a few miles from Ephesus, and Trophimus was an Ephesian, it would seem hardly likely that the notice would be put in this form. All we can say to these difficulties is, that there may be ways of clearing them up which cannot now be investigated, owing to our ignorance of the circumstances. Both these notices are introduced with a "but," by way of exception to those which have gone before. There may have been

some good reason why the Apostle should inform Timothy of the difference between the departure of Tychicus and those of the others, and between the voluntary tarrying behind of Erastus at Corinth, and the unavoidable abiding of Trophimus at Miletus. Further we cannot say: but can only repeat the maxim, that a difficulty, which more knowledge might enable us to answer, must not be allowed to weigh against positive evidence.

The other notice, in which Timothy is directed to "take up" Mark and bring him to Rome, is rather in favour of Timothy being at Ephesus: as the last notice of Mark (Col. iv. 10) was of his being sent to Colossæ, apparently to be a resident minister there: and thus he might easily be sent for from Ephesus to accompany Timothy.

At the time of writing this Epistle, St. Paul was at Rome, awaiting a second hearing before Nero. The immediate occasion of sending it appears to have been one personal to himself. He was anxious to have Timothy and Mark with him at Rome (ch. i. 4; iv. 9, 11, 21). But, besides this, the occasion was a solemn one: too solemn to allow him to confine himself to mere

74 *How to study the New Testament.*

outward matters. He was conscious that his own death could not be long delayed: he was uncertain whether he should live to see his "child in the faith." Therefore he sends him fatherly instructions and exhortations, which were not unneeded in his present circumstances. For it is evident, from several expressions in the Epistle, that the courage and perseverance of Timothy appeared to the Apostle to be in danger of giving way (see ch. i. 5, 7; iii. 10): and this, especially in the general dereliction of St. Paul by his fellow-workers, would naturally be to him a subject of deep affliction. He therefore urges on his child in the faith the duties of perseverance and energy, and enforces them by the consideration of his own approaching removal. "And thus we possess an Epistle calculated for all ages of the Church: in which, while the maxims cited and encouragements given apply to all Christians, and especially to ministers of Christ, in their duties and difficulties, the affecting circumstance in which the writer himself is placed, carry home to every heart his earnest and impassioned eloquence."*

* 'New Testament for English Readers,' vol. ii. Introduction, p. 152.

The contents of the Epistle may be thus summarized:—

After the address and greeting (ch. i. 1, 2), the Apostle makes a thankful declaration of love, and of anxiety to see Timothy, introducing the way (3, 4) by mention of the faith of his maternal relatives (5), to an exhortation to him to be firm in the faith, and not to shrink from suffering (6–8), which he enforces by the glorious character of the Gospel and free mercy of God in it (9–11), and by his own example (11–14). Next he passes to the notice of the falling off of certain brethren (15), and of the faithful and affectionate conduct of Onesiphorus. In ch. ii. 1–13, he urges general considerations tending to enforce steadfastness in the faith, and in 14–26, he applies these general exhortations to the teaching and conversation of Timothy, especially with reference to the false teachers. In ch. iii. 1–9, he warns him of bad times to come, in which men shall be ungodly and hypocritical: nay, he cautions him against such men as already present, and doing mischief. In 10–17, he contrasts the education, knowledge, and life of Timothy, with the character just drawn of

76 *How to study the New Testament.*

the opponents, and this by way of reminding and exhortation. This exhortation waxes into earnest adjuration, in ch. iv. 1-8, to the fulfilment of his office, in prospect of general defection from sound doctrine, and of the Apostle's speedy departure from this life. The remainder of the Epistle (9-22) is spent in directions to Timothy to come to Rome, in notices of his own state and of that of others, and in salutations to and from others, ending with the usual benediction.

Our lists of corrigenda are as follows:—

First, corrections of reading. In ch. i. 1, for "*Jesus Christ*," read "*Christ Jesus*;" so also in ch. ii. 3. In ver. 15, for "*Phygellus*," read "*Phygēlus*."

In ch. ii. 3, for "Thou therefore endure hardness," read "Suffer afflictions." In ver. 13, for "*he cannot*," "for he cannot." In ver. 19, for "*Christ*," "the Lord."

In ch. iii. 15, for "*hast known*," "knowest."

Ch. iv. 1 should run, "I adjure thee before God, and Christ Jesus, who shall one day judge the quick and dead, and by his appearing and his kingdom." In ver. 14, for "*the Lord reward*

him," "the Lord shall reward him." In ver. 15, for "he *hath* greatly withstood," "he greatly withstood." In ver. 18, beginning, omit "*And.*" At the end, omit "*Amen.*"

The corrections in rendering are :—

In ch. i. 2, for "*my dearly beloved son,*" "my beloved child." In ver. 3, for "*that without ceasing,*" read "how unceasingly." In ver. 5, for "*is,*" "*was:*" the Apostle would hardly call to *remembrance* a thing then present : it is the faith which was in Timothy *when they parted* that he calls to remembrance. In ver. 6, "*putting on*" would be better expressed as usual, "*laying on.*" In ver. 7, for "*hath not given us,*" "gave us not:" for "*fear,*" "cowardice:" and for "*a sound mind,*" "correction:" the literal meaning of the word being, admonition of others, that *they* may be of a sound mind. In ver. 8, for "*be thou partaker of the afflictions of the Gospel,*" "suffer affliction with me for the Gospel." In ver. 9, omit "*hath;*" and for "*before the world began,*" "before eternal times." In ver. 10, for "*is now,*" "hath been now:" for "*hath abolished,*" "abolished:" for "*immortality,*" "incorruption."

78 *How to study the New Testament.*

In ver. 11, for "*am appointed a preacher,*" "*was appointed an herald.*" In ver. 12, for "*believed,*" "*trusted.*" In ver. 13, for "*Hold fast the form of sound words which thou hast heard of me,*" "*Take an example of the sound words which thou heardest from me,*" viz. that which the Apostle has just said, "*I know whom I have trusted,*" etc. The rendering of the English version is absolutely untenable. In ver. 15, for "*be turned,*" "*turned.*" In ver. 17, for "*very diligently,*" "*the more diligently,*" viz. on account of my chain.

In ch. ii. 1, for "*son,*" "*child :*" and for "*be strong,*" "*be strengthened.*" In ver. 2, for "*hast heard,*" "*heardest :*" and for "*who,*" "*such as.*" In ver. 4, for "*that warreth,*" "*serving as a soldier :*" for "*this life,*" "*life :*" and for "*hath chosen,*" "*chose.*" In ver. 5, for "*strive for masteries*" (a most extraordinary rendering), "*strive in the games :*" and for "*lawfully,*" "*according to the rules.*" "*The husbandman that laboureth*" (ver. 6), gives no idea of that which is meant. The emphasis is on the fact of his *labouring*, i. e. being actually engaged in the work, whereas the English ver-

sion throws the emphasis on "husbandman:" read, therefore, "the labouring husbandman:" and for "must be first partaker," which looks as if he was to partake *before labouring*, "ought to partake first of the fruits." In ver. 7, for "*Consider*," "Understand:" and for "*and the Lord give thee understanding*," "for the Lord shall give thee clear apprehension." In ver. 8, read "keep in remembrance Jesus Christ, raised from the dead, of the seed of David, according to my Gospel." In ver. 9, for "*is not bound*," "hath not been bound." In ver. 11, for "*be dead*," "died." In ver. 12, for "*suffer*," "endure:" for "*deny*," "shall deny." In ver. 14, for "*words to no profit*," "words, a thing tending to no profit." In ver. 15, for "*shew*," "present:" for "*that needeth not to be*," "not:" and for "*dividing the word of truth*," "laying out the word of the truth." In ver. 16, omit "*and vain*." In ver. 18, for "*have erred*," "went astray." In ver. 19, for "*the foundation of God standeth sure*," "the firm foundation of God standeth." In ver. 22, for "*flee also*," "but flee;" and for "*but*," "and;" for "*charity*," "love." In ver. 23, "irregular" is

80 *How to study the New Testament.*

nearer to the sense of the word than "*unlearned*." In ver. 24, for "*patient*," read "*patient of wrong*." In ver. 25, for "*acknowledging*," "*knowledge*." In ver. 26, for "*recover themselves*," "*return to soberness*;" and for "*who are taken captive by him at his will*," "*having been taken captive by him in pursuance of God's will*."

In ch. iii. 1, for "*this know also*," read "*but know this*;" and for "*perilous*," "*grievous*." In ver. 2, for "*covetous*," "*lovers of money*;" and for "*blasphemers*," "*evil speakers*." In ver. 3, for "*truce-breakers*," "*implacable*;" for "*despisers of those that are good*," "*haters of good*." In ver. 4, for "*heady, highminded*," "*headlong, besotted with pride*." In ver. 5, for "*a form*," "*an outward form*;" for "*denying*," "*having denied*;" and for "*such*," "*these also*." In ver. 7, for "*knowledge*," "*full knowledge*." In ver. 8, for "*resist*," "*withstand*;" for "*of corrupt minds*," "*corrupted in their minds*." In ver. 10, for "*hast fully known*," "*wast a follower of*;" for "*charity*," "*love*." In ver. 11, for "*what persecutions*," "*such persecutions*." In ver. 13, for

"*seducers*," "impostors." In ver. 14, for "*hast learned and hast been assured of*," "learned and wast assured of;" and for "*of whom*," "from what teachers." Ver. 16 ought to run, "Every Scripture inspired by God is also profitable," etc. For "*reproof*," read "conviction;" and for "*instruction*," "discipline." In ver. 17, for "*perfect*," "complete;" and for "*all good works*," "every good work."

In ch. iv. 1, for "*charge*," "adjure;" for "*shall judge*," "is about to judge," or, "shall one day judge." In ver. 2, "urgent" would now be better understood than "*instant*;" for "*reprove*," "convict." In ver. 3, for "*sound*," "the sound." In ver. 4, for "*shall be turned*," "shall turn aside." In ver. 5, for "*watch thou*," "be thou sober;" and for "*make full proof of*," "fulfil." In ver. 6, for "*am now ready to be offered*," "am now being poured out" (the expression is sacrificial). In ver. 7, for "*a good fight*," "the good fight;" the literal rendering is, "I have striven the good strife." In ver. 8, for "*a crown*," "the crown;" for "*give me*," "award me;" and for "*love*," "hath loved." In ver. 10, for "*hath forsaken*," "forsook;"

82 *How to study the New Testament.*

and for "is departed," "departed." In ver. 12, "but Tychicus I sent." In ver. 14, for "*coppersmith*," read "smith" merely. In ver. 16, "*stood with me*," should be, "stood forward with me," viz. to give support to me; and for "*I pray God it may not*," "may it not." In ver. 17, for "*fully known*," "fulfilled." In ver. 18, for "*glory*," "the glory." In ver. 20, for "*Miletum*," "Miletus."

v.

THE EPISTLE TO THE HEBREWS.

A REMARKABLE Epistle stands in our Bibles, at the end of those universally attributed to St. Paul. It is addressed "To the Hebrews." It bears no writer's name. It contains but one personal notice:* that he who wrote it called Timothy "our brother," and that he intended to visit those whom he was addressing, in his company. If we seek for indications of the place where it was written, we find but one, and that ambiguous: "They of Italy salute you." This might be written *from* Italy, and might designate the whole of those among whom the writer was; or, which is more probable, it might be written *to* Italy, and might mean that those Italians who were

* For ch. x. 34 is not one; see corrections, p. 128.

84 *How to study the New Testament.*

with the writer sent greeting to their fellow-countrymen. So that this notice leaves us still in uncertainty.

Our search for the probable *time* of the Epistle being written will be more effectual. Indications of a later date than most of the New Testament Epistles are undoubted. We read (chap. ii. 3) that the "great salvation" of the Gospel "which began to be spoken by the Lord," had been "confirmed" to the writer and his readers "by them that heard Him." So that the first Christian generation of those who had heard the Lord Himself, was at all events nearly passed away; or, to restrict the reference within the narrowest limits, the writer himself, and his readers, did not belong to that generation. Again, from chap. xiii. 7, we learn, that the first leaders of the church addressed had brought their Christian lives to an end, and were proposed as examples with reference to that end. Again, we find, in chap. x. 32, that some very grievous persecution is brought to the readers' mind as having happened in "the former days." All this seems to establish the inference above mentioned, viz. that we are deal-

86 *How to study the New Testament.*

by corollaries springing out of its different parts, and expanding in the directions of encouragement, warning, and example, occupies the Epistle.

But now comes up the question, Who was the writer? And this question has never been satisfactorily answered. Origen asked it, in the third century of our era; and answered it in the remarkable and expressive terms, "God knoweth." In very early days, various persons were suspected as likely to have been its author. In the earliest citations of it, those by Clement of Rome, no writer's name is mentioned. At Alexandria we find it, about the middle of the second century, attributed to St. Paul; and a reason is given for that Apostle having concealed his name, viz. that he might not at the outset provoke the hostility of his countrymen.

The same school believed that it was written for Hebrews in Hebrew, and translated into Greek by St. Luke. On this we shall have more to say by-and-by.

We have already mentioned a saying of Origen's. His own opinion is given in several places of his writings. He holds that it is clear

to all who are accustomed to judge of style, or are well-read in the apostolic writings, that the Epistle is not St. Paul's, but has been written by some one who has embodied in his own style and form the thoughts of the Apostle. That some church, or churches, regarded it as St. Paul's, he confesses; but says that tradition which had come down to his time was divided, some reputing that Clement, who became Bishop of Rome, wrote the Epistle, others that it was Luke, who wrote the Gospel and the Acts.

But it is remarkable that from another part of the North African church we have a different account. Tertullian, at the beginning of the third century, expressly ascribes the Epistle to Barnabas, the companion of St. Paul; and this as matter of tradition; calling it "a writing under the name of Barnabas."

If we look westward, we find it asserted that Irenæus, Bishop of Lyons, together with Hippolytus, Bishop of Ostia, the port of Rome, denied the Pauline authorship of the Epistle. Coming to Rome itself, we are told by Eusebius (century iv.), that even to his time, some at Rome main-

tained that it was not the Apostle's; and by Jerome, that among the Romans even to his day, it was not accounted the work of Paul the Apostle. The result of the early testimonies which I have elsewhere* collected and compared, is that in no part of the church, except at Alexandria, does there seem to have existed any idea that the Epistle was written by St. Paul, and even in that church itself, there is no reliable trace of a tradition of the Pauline authorship. In fact, there was in the most ancient times, as there is now, great uncertainty as to this matter. The general cast of thought was recognized as Pauline, and some one or other of the Apostle's companions was credited with the authorship; Barnabas, Luke, and Clement being all selected, in one place or another, for that honour.

As we advance into later times, we find the idea that St. Paul was the writer, gaining ground here and there, until it became well-nigh universal. The farther people were from the primitive times, the more positive did they be-

* Introduction to the Epistle to the Hebrews, 'New Testament for English Readers,' vol. ii.

come; a phenomenon not unusual with secular writers likewise. Here and there, it is true, some man of learning and candour was found, who was not content with general opinion, and looked into both testimony and internal evidence for himself: and in such cases, the Pauline authorship was for a while denied; but they were very rare. Nor was the primitive view revived, till the approach of that great crisis when men's thoughts began to be turned from accepting to searching. Among the Roman Catholics, Ludovicus Vives and Cardinal Cajetan expressed themselves in the ancient manner about this Epistle shortly before the Reformation. Erasmus spoke his mind plainly, and supported his opinion at length, that the author could not have been St. Paul. Luther maintains this, after his manner, even more strongly; and in one passage of his commentary on Genesis, hazards the conjecture that the writer of the Epistle to the Hebrews may have been Apollos. Calvin speaks to the same effect, in words well worth quoting: "Who composed it, is hardly worth caring about. Some have thought him to be Paul, some Luke, Barnabas, or Clement.

90 *How to study the New Testament.*

I know that in the time of Chrysostom, it was very generally received by the Greeks among St. Paul's ; but the Latins thought otherwise, especially those who were nearest to the times of the Apostles. Nothing will induce me to acknowledge Paul as its author. For those who say his name was purposely suppressed because it was odious to the Jews, allege nothing to the point. For if it were so, why should he have made mention of Timotheus ? By this indication he betrayed himself. But the manner of teaching and style betoken another than Paul ; and the writer confesses himself to have been one of the disciples of the Apostles (ch. ii. 3), which is repugnant in the last degree to the teaching of Paul."

The Council of Trent very curiously took upon itself the decision of this question, which was doubtful in view of the remotest Christian antiquity, and thus closed the inquiry for Romanists. It is equally curious, to see the most learned of their modern commentators trying to evade the anathema of their council, and to escape censure for venturing to approach, half-way, the views of men whom their Church holds to be saints.

In the modern Protestant Churches, the Pauline authorship has been very generally held by those who have not looked into the matter, and not uncommonly by men who have more or less done so. In England, fair unprejudiced inquiry has in this, as in other biblical matters, been rare. Scholars have made up their minds that the Epistle *must* be St. Paul's, and have coerced its phenomena accordingly. Some of the more ardent of them have not spared very strong language as to the necessary unsoundness in the faith, and weakness in judgment, of those who take the other side. But searchers for truth in this country have too long been subjected to this kind of treatment, to be much affected by it now. And it will not deter us from setting down, for the use of the plain English reader, the reasons why we believe that the Epistle cannot possibly have been written by St. Paul.

1. Because the more we study the Epistle, and the more we perceive the connection, in thought and feeling, between the writer and St. Paul, the more we perceive personal identity to be absolutely incompatible. A different tinge

92 *How to study the New Testament.*

is given to the same or similar thoughts: the spirit, and the very manner, of citations from the Old Testament, are distinct in the two; so is the method of argument: the rhetorical loading and accumulation of sentences is unknown to the Apostle; the clauses in this style, even where the declamation is fervent, are nicely poised and balanced, a feature wanting in the most marked manner in St. Paul; the connecting particles, and those of inference, in the original language, are entirely different from those used by him in any of his Epistles. We may sum up this paragraph in the sensible and decisive words of Origen, a most able and accomplished Greek, "That the character of the style has not the individual peculiarity of that of the Apostle, every one who knows how to judge of the difference of phrases will acknowledge."

2. Because in ch. ii. 3, the writer speaks of himself as among those who had received the Gospel from the Apostles and those who had heard the Lord. Of course this passage, standing as it does directly against the idea of St. Paul, who always upholds his independence of

man's teaching, having written it, has to be explained away by the Pauline party. This they commonly do by supposing the writer to be for the moment putting himself in the same category as his readers. Now, common as such a practice is among authors, we may safely say that of all men, and in all circumstances, *St. Paul*, writing to *Jews*, would be the least likely to adopt it. Compare, with any such idea, his abrupt and energetic protests in Gal. i., ii., and if the idea be not abandoned, all we can say is that some minds must be very differently constituted from our own.

3. Owing to the absence of direct personal authorization of the Epistle. *St. Paul* informs us that this was his practice in every Epistle (2 Thess. iii. 17). Now the reason suggested for the Apostle's name being suppressed in this Epistle is, the knowledge that its mention might render the letter unacceptable to the *Jews*, to whom it was written. To say nothing of suppression for such a reason being wholly alien from his character, we can hardly suspect *St. Paul* of such gaucherie as, while he had this purpose, to have inserted the notice about "our

94 *How to study the New Testament.*

brother Timothy," which would at once excite suspicion. Then again, the idea of the name of the writer being, as matter of fact, unknown to the church who received the letter, is of itself, even without taking into account the personal notices occurring in it, simply absurd.

For these and for other reasons, which I have elsewhere stated at length, I cannot, on any consideration, accept the idea that St. Paul wrote this Epistle. Such an hypothesis would, to my mind, destroy what is infinitely more valuable than the mere formal sanction of an Apostle's name, viz. the analogy or proportion of the faith, according to which the sacred writers wrote as moved by the Holy Ghost. If the whole fabric of human intellectual and habitual identity is to be so completely broken down, and its rules set at nought, as would be the case on this supposition, I submit that there would be an end of the very foundations on which rests our acceptance of the Gospel itself.

If then St. Paul did not write this Epistle, who did ?

1. Evidently some one well acquainted with the teaching and habits of thought of that great

Apostle of the Gentiles. The *school* to which the Epistle belongs is that of St. Paul.

2. But not some one writing at St. Paul's dictation, nor a mere translator of his words. Against both these ideas every part of the Epistle is equally a protest. The *writer* of this Epistle was also its *author*.

3. A *Jew*. This has, I believe, never, and surely can be never doubted.

4. Not a pure Jew, but a Hellenist, *i. e.* one brought up in Greek habits of thought, and in the use of the Greek Septuagint version of the Old Testament. His citations are, with one exception, exclusively from that version, even where it does not agree with the Hebrew text.

5. One deeply imbued with the thoughts and language of the Alexandrian school of Judaism. "The coincidences in thought and language between passages of this Epistle and the writings of Philo, the Alexandrian Jew, are such as no one in his senses can believe to be fortuitous."* The writer was, by birth, or, at all events, by training, an Alexandrian.

6. Not an Apostle, nor a contemporary of the

* 'New Testament for English Readers,' vol. ii., Introd. p. 175.

96 *How to study the New Testament.*

Apostles in the strictest sense, but one who had heard from eye and ear-witnesses.

7. Not a dweller in or near Jerusalem; for he takes his descriptions not from the Jewish temple, there, but from the prescribed ordinances in the text of the Septuagint version.

8. One who lived and wrote before the destruction of Jerusalem. For had this been otherwise, it is hardly possible that all traces of such a break-up of the Jewish worship and polity should have been wanting in the Epistle, directly pertinent as they would be to the great argument.

9. A person of considerable note and influence among those to whom he was writing. This appears, both from the tone used throughout the Epistle, and from such expressions as "that I may be restored to you" (ch. xiii. 19).

There are several persons, companions or disciples of St. Paul, who might be discussed as to the probability of their having written the Epistle. The names of Barnabas, Luke, Silas, Mark, Clement, Titus, Apollos, Aquila, at once occur to us; Timothy, otherwise perhaps as likely a person as any, being of course excluded

by his being mentioned in ch. xiii. 23 as a different person from the author.

Of these **TITUS** is excluded by the fact of his being a Greek (Gal. ii. 3), and uncircumcised. The same circumstance would seem also to exclude **LUKE**, who is (Col. iv. 10-14) numbered among those of the uncircumcision. And in consequence, most of those who assign to him the composition of the Epistle in its present form, suppose him to have merely worked in subordination to St. Paul. There is much in some parts of the style of our Epistle which tends to remind one of St. Luke's writings, but at the same time there is sufficient difference, as I have elsewhere pointed out, between the two, to make it most improbable that he should have been its author. He had derived his style from the same Alexandrian training, and his doctrine from the same father in the faith; but the two men were essentially different.

MARK has never had the authorship attributed to him. There are no points of similarity to his writings; he does not seem to have been joined for any long time to St. Paul; and probably he was no Hellenist, but a born Jerusalem Jew (Acts xii. 12).

98 *How to study the New Testament.*

This latter reason (Acts xv. 12) would exclude SILAS, who otherwise would satisfy the conditions well.

CLEMENT of Rome may have written it, and we have seen above that some were of this opinion. But there are two reasons against it. First, we have an undoubted Epistle of Clement to the Corinthians; and its style and character are entirely distinct from those of the Epistle to the Hebrews: and, secondly, had he been the author, there could hardly fail to have been a tradition to this effect in the church at Rome, which, as we have seen, there was not.

The strongest claim of any which antiquity has asserted, is that which has been advanced for BARNABAS. But even this was not generally upheld; indeed it appears to have been asserted without doubt, by Tertullian only. We have an Epistle of doubtful genuineness purporting to be written by Barnabas. If that be genuine, the matter is decided, for never were two writings more entirely exclusive each of the other's views than this letter and our Epistle. If, as is probable, that work is spurious, we must judge the claim on its own grounds,

and then we find, that though several of the requisites seem to meet in Barnabas—such as his being a Levite, not of Judæa, but of Cyprus (Acts iv. 36), his companionship of St. Paul during his earlier missionary journeys (Acts xi. 22—xv. 36), and the name given to him by the Apostles (“son of exhortation,” which is perhaps the likelier rendering in Acts iv. 36); yet there are some considerations which seem to invalidate his claim. He seems to have been, though a Cyprian by birth, yet a Levite of Jerusalem (Acts ix. 27; xi. 22), and as such thoroughly acquainted with the usages of the Jerusalem temple, which, as we have seen, our writer can hardly have been. But there is only this one objection; and it is fair to say, that if no more likely name can be found, that of Barnabas stands as yet foremost.

AQUILA was a Jew of Pontus, resident ordinarily at Rome, but found by St. Paul at Corinth, on his first arrival there (Acts xviii. 2). He became a zealous forwarder of the Gospel, and a frequent companion of the Apostle (Acts xviii. 18; 1 Cor. xvi. 19; Rom. xvi. 3; 2 Tim. iv. 19). He was a man of considerable account

and ability : he and his wife Priscilla had risked their lives for the Gospel : the church assembled in their house ; and they were able to instruct in the way of Christ even such a man as Apollos, who was mighty in the Scriptures.

But here again we have no positive evidence that Aquila personally was capable of the work. He is never mentioned without his wife, Priscilla or Prisca ; and frequently her name precedes his (Acts xviii. 18 ; Rom. xvi. 3 ; 2 Tim. iv. 19) : an arrangement so unusual of old, that some very sufficient reason must have existed for it. Add to which, it does not seem that any supporter of his claim has ever appeared, in ancient or in modern times.

There is but one name left, that of APOLLOS. In him certainly more requisites meet than in any other man. He is introduced in Acts xviii. 24, as "*a Jew, an Alexandrian by birth, an eloquent man, mighty in the Scriptures.*" Every word here is in his favour. As we go on, more requisites still are found fulfilled. He appears, by St. Paul's own account, to have been only second to him in the church at Corinth. No words could better describe the relation of this

Epistle to those of the Apostle than his own, "I planted, Apollos watered" (1 Cor. iii. 6): and we seem to trace not a few indications on St. Paul's part, of just the difference of style in the teaching of Apollos and his own, which we here find, in his frequent renunciations of excellency of speech or wisdom. And as to those matters which seemed to make it difficult to believe the Epistle written by Luke, or Clement or Barnabas, they all conspire in favour of Apollos. What words could more accurately describe the teaching of our Epistle than these, "He mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ"?

Again, his relations to St. Paul are just those which seem to have existed in the case of the writer of whom we are in search. He received the Gospel from Aquila and Priscilla, and therefore in its Pauline form. But combined with this we have an independence of St. Paul in fact, which ensures for this writing the place in Christian teaching which it ever has held in the history of the church. Apollos began and carried on his Christian teaching at Corinth, with-

out the personal superintendence of the Apostle. His line of arguing with the Jews, if the Epistle be his, proceeds, not on the covenant of God with Abraham, but on the High Priesthood of Jesus, and the all-sufficiency of His sacrifice. Not the righteousness by faith, but the life of faith with its triumphs, is celebrated by this writer; his teaching is consistent with, but it is not dependent on, that in St. Paul's Epistles.

Again, the kind of semi-anonymous character of this Epistle receives some sort of solution, if we suppose Apollos to have written it. He has indeed no reason for strict concealment of himself, but there is a strong reason why he should not put himself prominently forward. In the first Epistle to the Corinthians we discern unmistakably traces of a rivalry between the two methods of teaching at Corinth; but we gather as plainly, that this rivalry did not in any way affect the teachers themselves. St. Paul constantly and honourably mentions Apollos as his fellow-helper; and in chap. xvi. 12, we find, that he had exhorted Apollos to accompany to Corinth the bearers of the Epistle, but could not prevail on him; showing at the same time

the generous confidence of the Apostle, and the unselfish modesty of Apollos, reluctant to incur the chance of being set at the head of a party in opposition to the Apostle.

This same spirit, though not towards the same object, is shown, supposing he wrote the Epistle, by his not announcing his name at the opening, and sending no blessing in his own person. Yet he does not write as if he meant to remain altogether unknown; he inserts personal notices, and mentions circumstances which would be unintelligible, unless the readers knew who was writing to them. Thus, and it seems to me thus only, do the two-sided phenomena of our Epistle receive any satisfactory solution; utterly unintelligible as they are on any hypothesis of Pauline authorship or superintendence.

That Apollos was the writer of the Epistle to the Hebrews, appears first to have been a guess of Luther's. It has since his time been maintained by some distinguished names among the Germans; the best known of which to us English are Tholuck, Bleek, and De Wette.

It has become the fashion among English upholders of the Pauline authorship, to laugh to

scorn this, and every other attempt to decide the question on its own merits. But we trust the time is come when the public in this country will no longer be led by strong language and vehement rhetoric in biblical matters, but will insist on dealing with every question simply and entirely on its merits.

We now proceed to inquire for what readers our Epistle was written. Clearly, of course, for Jewish believers. No trace is found in it of its readers having been converted from heathenism, as is often the case in St. Paul's Epistles. If, then, to these Judæo-Christians, to whom among them? 1. Not to the general body scattered over the world: for a local habitation is throughout assumed, and a peculiar situation as to past and coming persecution: the writer hopes to visit them in company with Timotheus: they are greeted by "those from Italy." 2. Not to Jewish Christians dwelling in Jerusalem. For this writer uses, almost without exception, the Septuagint version of the Scriptures, which had no authority in the Jerusalem church: he writes not only in Greek, but in such Greek as would

require not simply knowledge of that language as a medium of communication, but also acquaintance with its more elegant forms and ways of thought: whereas the Jerusalem church was ever as far as possible from possessing this acquaintance. Besides, no Grecian Jew, brought up in Alexandrian learning, could have had such a relation to Jews in Judæa as we find subsisting in this Epistle between the author and his readers; certainly least of all could the Apostle himself; and, next to him least of all could Apollos and Timotheus. Again, on this hypothesis, what could be meant by "They of (from) Italy salute you"? If the writer was in Rome, how unlikely that he should speak thus! If elsewhere, how unaccountable that he should send a salutation specially from Italian Jews to Jerusalem Jews! Again, ch. ii. 3 would apply to any church rather than to that at Jerusalem, where there must have been many living who had seen and heard the Lord for themselves. Yet more, the notice of ch. vi. 10, "who have ministered to the saints, and yet do minister," would be eminently unfitting as addressed to the Jerusalem church, seeing that it, ~~during~~ the

106 *How to study the New Testament.*

Apostolic age, was required to be subsidized by other churches; and in the Pauline language, the "saints," in this phrase, always means, the believers in the Holy City.

If not, then, to Jerusalem, seeing it evidently was written to a body of no small dimensions, let us see, dismissing smaller churches from our account, whether those in the greater cities of gospel history will fit its phenomena. CORINTH is excluded by ch. ii. 3, seeing that the church there was founded by St. Paul, who was not one who had heard the Lord for himself. ALEXANDRIA has a somewhat stronger claim: there were the greatest number of Jews, next to Jerusalem: in the neighbourhood was a Jewish temple (at Leontopolis), whose arrangements more nearly corresponded with the descriptions in our Epistle than did those at Jerusalem; and from thence the Epistle seems first to have issued into public recognition. Besides which, the language and thought are Alexandrian. But nearly the same objections lie against Alexandria, as were just now urged against Jerusalem; and the salutation "They from Italy" would be equally unmeaning.

It has long appeared to me, that Rome is the only place which at all answers the conditions of our inquiry. The church there had been founded by no Apostle proper, but by such as Andronicus and Junias, who were in Christ before St. Paul (Rom. xvi. 7)—by primitive believers, who had seen and heard the Lord. Here it was that the various and strange doctrines sprung up in Judaistic Christianity. Here only again do the personal notices find easy and complete solution. Timothy had sojourned there in company with Paul the prisoner: and the words, “they from Italy salute you,” would be easy and natural, if the writer were addressing Roman Jews from some such city as Corinth, or Ephesus, or Alexandria, or indeed from anywhere out of Italy. The notices of persecution again, ch. x. 32, and of the loss of their leaders, ch. xiii. 7, find natural solutions, in the expulsion of Jews by Claudius, and the subsequent persecution by Nero. Several minor reasons concur to induce me in believing that the Roman Judæan believers were those to whom our Epistle was directed. If it were written by one who, remembering that the

great Apostle had written to 'that church his greatest Epistle, shrank from putting himself into rivalry with him, and for this reason suppressed formal mention of his name, this circumstance, while it might prevent that name from being handed down in that church, would be enough at all events to bring about the constant and decisive testimony of the church at Rome, that the Epistle was not St. Paul's.

From what has been said, it will be easily gathered, that the date to be assigned to the Epistle will be between the death of St. Paul, and the destruction of Jerusalem, *i. e.* between the years A.D. 68 and A.D. 70.

We now come to the consideration of this great Epistle itself.

And first let us take a survey of its contents. The main argument consists in the demonstration of the superiority of the Gospel to the former covenant, and shews, both from the testimony of the Jewish Scriptures themselves, and from the nature of the case, that the Lord Jesus transcended all the messengers and high-priests of the former covenant. This argument

flows on in its main stream throughout the whole Epistle: but it is enriched by various tributaries: and the writer pauses here and there to examine the course of this or that accessory argument, and resumes again his great purpose.

The first great division of the Epistle extends from i. 1 to ii. 18, and lays down the following points. After manifold revelations in former times, God has now revealed Himself to us in His Son (i. 1-4), who is greater than the angels, the dispensers of the law (i. 4-14), though for a time He was made lower than the angels, and subjected to sufferings, in order to be, as our High Priest, our reconciler to God (ii. 5-18).

Then in the next division (iii. 1-iv. 16), which in the main runs parallel with the former, the writer demonstrates that the Son of God was greater also than Moses: and infers from the course and result of his proof, that we ought both on account of the majesty of our High Priest, and on account of His human sympathies with us, to hold fast our Christian confession.

Now, with ch. v., comes on the great subject of the High Priesthood of Christ, treated on its

own ground and merits. This discussion lasts till ch. x. 18, occupying the middle and principal portion of the Epistle.

First, the necessary qualifications of a High Priest are recounted : (v. 1-3) that he must be taken from among men, and (4-10) that he must be appointed by God : and Christ is proved to have fulfilled them both. Then (v. 11-vi. 20) the writer enters on a digression,—before entering on a comparison, to which his argument led him, of Christ with Melchisedec,—complaining of the low state of spiritual attainment of his readers (11-14), warning them of the benefit of progress and the peril of falling back (vi. 1-8) ; but at the same time encouraging them, by God's faithfulness in bearing in mind their previous labour of love and in His promises generally, to persevere in faith and patience to the end (vi. 9-20).

Having accomplished this, he returns to the consideration of Christ being a High Priest after the order of Melchisedec : and herein sets forth (vii. 1-10) what that priesthood of Melchisedec was,—its nature, as eternal (1-3) ; as superior to the Levitical (4-10). Then (11-25)

the further proof of the superiority of Christ's priesthood with the Levitical: in that (11-14) He sprang from a tribe not appointed as the priestly tribe by the law, thus setting aside the law; in that (15-19) He was made priest not after the law of a carnal commandment, but after the power of an endless life, thus impugning the former commandment as weak and unprofitable; in that (20-22) He was made with an oath, which those former priests were not; in that (23, 24) they by reason of their transitoriness were many, whereas He was one and unchangeable.

Then in ch. viii. (1-13) the writer shows that not only is Christ personally as a High Priest above the sons of Aaron, but the service and ordinances of the covenant of which he is High Priest are better than those of that to which they belong.

This comparison of the two covenants is in ch. ix. extended to considering the liturgical apparatus which the former covenant prescribed, and its means of access to God, as contrasted with the supreme efficacy of the blood of Christ. Then the subject of the heavenly tabernacle

112 *How to study the New Testament.*

and holy place is touched, and the future prospect of Christ appearing from thence is opened.

• In ch. x. 1-18 we have the solemn conclusion of the whole argument. First (1-10), Christ's voluntary self-offering, as contrasted with the yearly offerings of victims under the law, is the carrying out of God's real will; then (11-14) Christ's priestly service, in contrast to the daily repeated service of the legal priests, is for ever perfected by one high-priestly act, which issued in His kingly exaltation and waiting till His foes be subdued to Him; then (15-18) Christ's finished work is the inauguration of that new covenant before mentioned, in which, the law being written on the heart and sin put away and forgotten, there is no more need for sin-offering.

Now comes the grand conclusion of the Epistle (x. 19-xiii. 25): the enforcing upon us of our duty in the interval of waiting between the beginning and the accomplishing of our salvation.

This course of exhortation may be thus divided: to enter boldly into the holiest place (x.

19-22); to hold fast our profession (23); to stir up one another (24, 25), in consideration of the fearful punishment which awaits the rejection of Christ (26-31), and in remembrance of the sufferings which the readers underwent when first converted (32-34). Then follows a repeating of the exhortation not to cast away confidence, in consideration of the speedy coming of Christ. This leads to the mention of FAITH: and to the citation of the great Pauline watchword, though not quite in the Pauline sense: "The (or, my) just man shall live by faith."

This again leads to a grand digression, occupying ch. xi., on the triumphs of Faith, as shewn in the holy men and women of old. Thus this chapter constitutes the Hymn of Faith, as 1 Cor. xiii. was the Hymn of Love; the two being the highest flights of impassioned rhetoric in the Apostolic Epistles.

Then ch. xii. opens (1-11) with exhortation, mixed with reproof, on looking back at all these witnesses, and also at Jesus, who had gone through suffering to glory, not to faint in the conflict with sin; nor to forget the law of our

114 *How to study the New Testament.*

Father, who visits us with chastisement that we may bring forth the fruits of righteousness. This exhortation was begun at x. 19, and broken off by the insertion of all those examples of the nature and triumphs of faith. It has acquired new strength by the interruption, and is now pressed directly home upon the reader. It is further carried on in verses 12-17, in pressing on them that they ought rather to promote the running the Christian race by others, and to take care, following peace and holiness, that there be no bitter root of sin among them which might deprive them of the promised blessing. And this is enforced (18-29) by pressing on them the high dignity of their position, and the absolute finality of the call which was being made to them. They had drawn near, not to the terrors of Sinai, but to the joys and glories of the heavenly Jerusalem, in the last dispensation, and under an invitation which shall never be renewed.

Ch. xiii. (1-16) contains various exhortations to Christian practice,—especially to the imitation of the faith of their leaders who had departed in the Lord,—to firmness in the faith,

and to the following of Jesus, who suffered outside the camp, to teach us to bear His reproach.

Then xiii. 17 to end is occupied with concluding exhortations and notices.

The great object of the whole Epistle clearly is, to stop defections from the faith, and to confirm the wandering. To this its various hortatory conclusions tend,—to this, all its solemn warnings. These the writer sows thick up and down his Epistle: recurring to them at every turn (see ch. ii. 2, 3; iii. 6, 12; iv. 1, 11, 14, 16; vi. 1, 4-6, 11; x. 23, etc.; xii. 1, etc., 25, etc., 28).

He fortifies his argument and his exhortations continually by quotations from the Scriptures, taken, as we observed before, almost exclusively from the Septuagint Greek version. These quotations he treats as they were understood in the Jewish schools: witness especially that respecting Melchisedec, which in character strongly resembles that used by St. Paul respecting Hagar and Mount Sinai in the Epistle to the Galatians (ch. iv.). The whole complexion of the Epistle is highly rhetorical: fervent, yet majestic, and nobly balanced; eminently prac-

116 *How to study the New Testament.*

tical, yet always grounding practice directly on great first principles ; severe (see ch. ii. 2, 3 ; iv. 11, 13 ; vi. 4-8 ; x. 26-31 ; xii. 25-29 ; xiii. 4), yet in severity full of compassion and kindness (witness ch. ii. 15 ; iv. 15 ; vi. 9, 10, 18 ; vii. 25 ; x. 19-22, 32-39 ; xii. 12, 13 ; xiii. 20-22). It stands entirely alone among the New Testament Epistles, as the production of a totally different mind from those of their writers. St. Paul's letters are, so to speak, forged red-hot from the fervency of his inner spirit : the ordinary rules of connection and composition all give way before his heat of purpose : in argument he glances to the right and left, above and below—suddenly flying off at a word, as suddenly returning, but not to the point whence he diverged. His mental character may be described as knowledge and power all fused into the hot stream of his holy feeling : and this has to be taken into account before we can enter into and set the true value upon not only expressions, but whole passages in his writings. On the other hand, the writer of the Epistle to the Hebrews is an instance of a mental character not without, nay, penetrated by, the sacred

fire of zeal, yet thoroughly tempered by the most mature learning and accomplished dialectic skill: in the one case the vehicle of the inspiring Spirit was the scholar absorbed by the saint and the man; in the other, that vehicle was a saint and a man chastened by the calmness and finish of the scholar. Again, in St. Paul we have ever to take into large account the personal element: he subdues it, he apologizes for it, but it will break through nevertheless: it is "I Paul" almost in every sentence; and in the later Pastoral Epistles, as is the wont in men's advancing years, this is even more marked still. It has often been said that there is no man of the past, of whom we know so much as of the great Apostle of the Gentiles. Now to this, the style of our Epistle stands in marked contrast. No effort for a special purpose could ever make such a total difference as to the egoistic element. All through, the writer includes himself among those whom he is addressing: and when at the end he for a moment speaks separately of himself, it is in that shrinking apologetic manner, which constitutes it as remarkable an exception as the

other is a notable rule. Yet once more—it is almost impossible for St. Paul to reprove without some shade of irony. His sensitive quick-tempered nature was ever glancing from himself to others, from others to himself: was ever sporting with sounds and meanings in the flickerings of a playful fancy. Nothing can be more distinct from all this than the calm gravity of reproof, the simpleness of earnest severity, which abound in the Epistle to the Hebrews. Well might Origen pronounce the man void of the power of distinguishing character, who could imagine that one and the same person could, even by the most artificial disguise, have produced both. We never see so clearly the individual character of the Epistle to the Hebrews, as when we compare it, fairly and without bias, with the Epistles of St. Paul.

Before passing to our lists of *corrigenda*, it may be well that we should say something on two or three matters in the Epistle which seem to present unwonted difficulty.

The first among these is the pointed reference to the ANGELS in the opening chapter. Why should they here be brought in? Who had set

the angels against the Son of God, or had imagined that He was inferior to them? The answer must be sought in the current Jewish theology, founded on facts mysteriously, but none the less really, implied in the Old Testament. St. Paul had stated of the law (Gal. iii. 19), that it was "ordained by angels in the hand of a mediator." Mankind, and Israel as representing mankind, stood in separation from God by sin; and angels, divine messengers, stand as mediators between man and God. God communicates with man by these as His representatives: man with God by Moses, as *his*. Thus God and man approximate, but are not identified: no union took place: whereas in the Son, God and man no longer approximated, but became personally identical. God no longer adapts Himself to the capacities of man in an appearance by angels, but reveals the fulness of His nature in the Man Christ Jesus. Thus it is for the Writer to show how both mediators, the Angel of the Covenant in the Old Testament, and Moses, found their higher unity in Christ.

Observe by the way, that coincidently with the direct assertion of the Deity of our Lord in

120 *How to study the New Testament.*

the Epistle, it reveals to us more than we knew before by any direct assertion of Scripture concerning the human experience of our Divine Saviour. The declaration in ch. ii. 18, that it is His temptation which has enabled Him, by personal experience, to succour those that are tempted; the equally plain declaration, ch. v. 8, that "He learned His obedience from the things which He suffered,"—these and some others like them would be set down as rank heresy, if first uttered now by any among ourselves; and are usually treated with neglect, or dishonestly explained away, by those among us (and they are very many) who shrink from receiving the truth and fulness of our Lord's manhood.

Ch. iv. 9, "There remaineth therefore a rest to the people of God," or more plainly and intelligibly, "There is yet reserved therefore a keeping of Sabbath for the people of God," is misunderstood, often from ignorance, not seldom in spite of knowledge. The words mean simply this: The rest, or Sabbatism, which God spoke of in the words, "If they shall enter into my rest," did not mean entering into the Pro-

promised Land under Joshua, for they are said in a Psalm of David long after Joshua. Therefore their fulfilment is *yet to come*: and the solemn threat yet endures in all its power. The words have absolutely nothing to do with the question of Sabbatical obligation, one way or the other.

There is a difficult saying in verses 12, 13 of this ch. iv., concerning the Word of God. First of all, it is not the *Personal Word* which is here spoken of. This writer does not use the well-known term *Logos* (signifying in St. John, this personal Word) in this sense: everywhere speaking of our Lord as the SON, not as the *Word* of God. Nor again is it the *written* word of God that is meant, further than that it conveys to us the *word spoken* by Him while alive. Next, "the dividing of soul and spirit," does not mean of soul *from* spirit, but of,—into and through,—both soul (man's lower invisible portion) and spirit (his higher portion). Then in ver. 13 the expression "naked and opened," is one whose full force it is very difficult to apprehend. The word rendered "opened," signifies "with throat bent back," and is supposed by some to point to the practice of

bending back the heads of criminals led to execution, that they might not escape the gaze of the multitude. But however that may be, it at all events signifies entire denudation and exposure, so that nothing whatever is hidden.

Another difficult passage occurs in ch. vi. 4-6: where we must be careful, in whatever interpretation we give, to avoid two mistakes: first, the softening of the word "impossible" into "*difficult*," which some have done, thus depriving the solemn verse of all meaning, and reducing it to a mere truism; second, the supposing, with Calvin and his school, that the persons here pointed out are not true and sincere believers. The writer specially accumulates one description of them on another, to prevent such a misconception. On the other hand, we must not understand the passage as if it limited the divine power, to which nothing is impossible. There is here no barring of God's grace, but only a formal precluding, by the very terms of the hypothesis, of a renewal to repentance of those who have passed through, and rejected for themselves, God's appointed means of renewal. Much of what has been said will also apply to ch. x. 26, 27.

That which is said about Melchisedec, in ch. vii. 1-3, has excited some curious speculation both in ancient and modern times. That he was the Holy Ghost, or an angel, or Shem, or Ham (!), or Enoch reappearing on earth, or even our Lord Himself, before He took our flesh, have all been opinions entertained by writers entitled to respect. The question can never be settled: but we may say this, that the writer seems to assign to him some mysterious solitariness and superiority, which he would hardly have done had he regarded him merely as a man, King of Salem in Abraham's time. It would have been ridiculous to assert by "without father, without mother, without genealogy, having neither beginning of days nor end of life," that he, like a hundred other people, is simply mentioned in the narrative without these particulars being specified. The writer evidently meant more than this.

An incalculable quantity of idolatrous nonsense has been written by the less scrupulous Roman Catholic commentators on ch. xi. 21, where they follow, as convenient for their purpose, the rendering of the Vulgate, long ago

124 *How to study the New Testament.*

condemned as a blunder by Jerome, "and adored the top of his staff." *How great the nonsense is*, may be seen by the comment of one of their approved writers, Cornelius à Lapide: "Rightly do the Fathers of the second Nicene Council prove, from this adoration of Joseph's staff, the adoration and cultus of images, and teach that it does not stop with the image, but is referred and passed on to the prototype." The fact is that the same Hebrew word, according as it is pointed, signifies *staff* or *bed*. Even if we take it "staff" in Gen. xlvii. 31, yet there is not a word of worship and images; and it was not Joseph's, but his own staff, toward which, or on which Jacob bowed. The reader may take this as a fair specimen of the trumpery arguments by which Romish practices are defended. It is but just to add, that by their really great and learned expositors, such as Estius and Justiniani, not a word is said here of any such idea. Almost as much nonsense has been talked by the high Anglican party on the expression, ch. xiii. 10, "We have an altar," as if it sanctioned the calling the Lord's table by that name. Loosely

indeed, and improperly, that name may be used of the Lord's table: but here the usage must end. As the Lord's body was broken on the Cross once for all, so is that breaking symbolized when we break the bread in the communion: but as it is heresy to regard the Holy Communion as a repetition of the Lord's sacrifice, so is the term "altar," in any strictness, quite inapplicable to the Lord's table. And no such application is sanctioned here. The altar spoken of is the Cross, on which the one Victim suffered once for all.

We proceed to give our usual lists of corrections of readings and renderings. First, of readings.

In ch. i. 2, for "*in these last days*," read "at the end of these days." In ver. 3, omit "*by himself*" and "*our*" (see corrections of renderings, p. 129).

In ch. ii. 7, the words "*and didst set him over the works of thine hands*," though found in some of our oldest MSS., are wanting in the Vatican MS. and others, and have probably found their way in from the Psalms: they should therefore be omitted. In ver. 9, there is a remarkable

126 *How to study the New Testament.*

reading in *some* ancient MSS., versions, and Fathers. Instead of "by the grace of God," they read "except," or "without, God." The variation is occasioned by similarity of words in the Greek. It is difficult to assign any sense to the reading mentioned, and it is hardly too much to say that it must have originated in mistake, especially as the received reading has abundant ancient authority.

In ch. iii. 1, omit "*Christ.*" In ver. 6, the words "*firm unto the end*" are omitted in the Vatican MS. and some other ancient authorities. They seem to have come in from ver. 14, where they are undisputed. In ver. 8, for "*tempted me, proved me,*" read with all the oldest MSS., "tempted in proving." In ver. 10, for "*that generation*" read "this generation."

In ch. iv. 2, there is some uncertainty. All the oldest MSS. but the Sinaitic read "unmingled as they were in faith with them that heard it;" and this authority predominates. The Sinaitic MS. reads, in meaning, as the received text, but has a different word.

In ch. v. 4, for "*but he that is called of God,*" read "but only when called of God."

In ch. vi. 3, some of our oldest MSS., for "*will we do*," read "let us do." The former seems more probable. In ver. 10, for "*your work and labour of love*," read, with all our oldest authorities, "your work and your love." The words "*labour of*" seem to have come in from 1 Thess. i. 3.

In ch. vii. 14, for "*priesthood*" read "priests." In ver. 17, for "*he testifieth*," read "he is testified of;" or, in better English, "this testimony is borne concerning him." At the end of ver. 21 omit the words "*after the order of Melchisedec*."

In ch. viii. 4, for "*For if*," read "Yea, if." In ver. 4, for "*priests* that offer," "those that offer." In ver. 11 for "*neighbour*," read "fellow-citizen." In ver. 12 omit "*and their iniquities*."

In ch. ix. 14, for "*your*" is most probably to be read "our." At this point, at the word "purify," the great Vatican MS. terminates. We thus lose the most valuable witness for the ancient readings, and are obliged henceforward in many cases to speak with less certainty.

In ch. x. 9, omit "*O God*." In ver. 11, for "*priest*," read "high-priest." In ver. 34, for "*my bonds*," "them that were in bonds" is the

128 *How to study the New Testament.*

more probable reading. In the same verse, for "*in heaven*," read "of your own," or "for yourselves." In ver. 38, for "*the just shall live by faith*," the earliest MSS. read "my just man shall live by faith:" one, however (and the early Syriac version), has, "The just man shall live by my faith." The reading, "my just man," appears to have the preponderance. The copies of the Septuagint version in the place of Habakkuk (ii. 4) vary in the same manner.

In ch. xi. 3, for "*things which are seen were*," read "that which is seen was." In ver. 11, for "*and was delivered of a child when*," "even when." In ver. 13, omit, with apparently all our authorities, the words "*and were persuaded of them*."

In ch. xii. 7, all our ancient MSS. read, instead of "*If ye endure chastening*," "It is for chastisement that ye are enduring."

In ch. xiii. 4, for "*but*," read "for." In ver. 9, for "*carried about*," read "carried away." In ver. 11, the words "*for sin*" are either omitted, or variously placed, by the most ancient MSS.: a pretty sure sign of spuriousness. They should therefore be omitted.

The chief changes rendered necessary by more accuracy in *rendering* are the following:—

In ch. i. 1, for “*at sundry times,*” substitute “*in many portions.*” For “*by the prophets*” and “*by his Son,*” “*in the prophets,*” and “*in his Son.*” It was of course *by*, but the text conveys more than that: God spoke *in* the prophets, being resident in them; and in His Son, who is God inhabiting our nature. A king speaks by his *ambassadors*, but not *in* them. “*Hath spoken*” should be “*spake,*” and “*hath*” should be left out in ver. 2. In ver. 3, for “*person,*” “*substance.*” “*All things*” is not forcible enough: it is not *all things*, one by one, that He upholds, but “*the all things,*” *i. e.* “*the universe.*” For “*when he had by himself purged our sins,*” substitute (see *readings*, p. 125) “*when he had made purification of sins.*” Before “*Majesty,*” omit “*the.*” In ver. 4, for “*being made,*” “*having become.*” For “*hath by inheritance obtained,*” “*hath inherited.*” In ver. 5, for “*a Father,*” “*as a Father,*” and for “*a son,*” “*as a son.*” In ver. 6, for “*he bringeth in,*” “*he hath introduced.*” In ver. 7, for “*spirits,*” “*winds.*” In ver. 8,

for "*a sceptre of righteousness is the sceptre of thy kingdom,*" "and the sceptre of thy kingdom is the sceptre of righteousness." In ver. 9, for "*hast loved,*" "*lovedst;*" for "*hast hated,*" "*hatedst;*" for "*hath anointed,*" "*anointed.*" In ver. 10, for "*hath laid,*" "*didst lay.*" In ver. 13, for "*said he,*" "*hath he said.*" In ver. 14, for "*to minister for them,*" "for ministry on behalf of them." The Authorized Version gives a wrong impression. The ministry is not a waiting upon men, but a service of God. The expression is as accurate as that in Col. i. 7, "a faithful minister of Christ on your behalf."

In chap. ii. 1, for "*lest at any time we should let them slip,*" "*lest we be diverted from them.*" The verb signifies to *flow past*, to fall off, or depart from a course. In ver. 2, for "*was steadfast,*" "*became binding.*" In ver. 3, for "*neglect,*" "*have neglected.*" For "*which at the first began,*" "*seeing that, having begun.*" For "*and,*" "*it.*" For "*him,*" "*it.*" In ver. 4, for "*bearing them witness,*" "*bearing witness to it*" (see Mark xvi. end). For "*gifts,*" "*distributions.*" In ver. 8, for "*hast put,*"

"didst put." Ver. 9 should stand thus: "But him that is made a little lower than the angels, even Jesus, we behold on account of his suffering of death, crowned with glory and honour," etc. In ver. 10, for "*Captain*," "Author," or "Leader:" so also in chap. xii. 2. In ver. 12, being a quotation, "*church*" will be better "congregation," as it stands in Ps. xxii. 22. "*Sing praise unto thee*," should be "sing of thee." In ver. 14, for "*death*" (first time), "his death;" for "*had*," "hath." In ver. 15, for "*them who*," "as many as." Ver. 16 should stand, "For, as we know, it is not angels that he helpeth, but it is the seed of Abraham that he helpeth." In ver. 17, omit "*made*;" for "*be*," "become;" for "*reconciliation*," "expiation." Ver. 18 should run thus: "For he himself having been tempted, in that which he hath suffered, he is able to succour them that are tempted."

In chap. iii. 2, for "*who was faithful*," "that he is faithful;" and for "*appointed*," "made" (see this insisted on and explained in my Greek Testament). In ver. 3, for "*was counted*," "hath been counted;" for "*hath builded*," "established." In ver. 4, for "*some*"

132 *How to study the New Testament.*

man," which might mislead, "some one;" and for "*built*," "established." In ver. 5, "*his*" means God's: this being one of the instances where our version might be made more perspicuous by the use of a capital letter. In ver. 6, "*his own*" should be again "*His*," *i. e.* God's. For "*rejoicing*," "matter of boasting." In ver. 7, omit "*will*." In ver. 11, for "*So*," "According as." In ver. 12, for "*any*," which may be plural, "any one." The same applies to ver. 13, where for "*sin*," read "his sin." In ver. 14, for "*are made*," "have become." In ver. 15, for "*while*," "for." Ver. 16 should stand, "For who, when they had heard, did provoke? Nay, was it not all that came out of Egypt by Moses?" In ver. 18, for "*believed not*," "disobeyed."

In ch. iv. 1, for "*left us*," "still left us;" and for "*to come*," "to have come." In ver. 2, for "*was the Gospel preached*," "have good tidings been preached;" for "*the word preached*," "the word of hearing." In ver. 3, for "*rest*," (first time), "the rest;" for "*he said*," "even as He hath said." In ver. 4, for "*spake*," "hath spoken." In ver. 6, for "*it remaineth*," "it

still remaineth;" omit "*must*;" and for "*unbelief*," "disobedience." In ver. 7, omit "*will*." In ver. 8, for "*Jesus*," read "Joshua;" and for "*he*," "He," viz. God. Read in ver. 9, "There is yet reserved therefore a keeping of Sabbath for the people of God." In ver. 10, omit "*is*;" and for "*hath ceased*," "*rested*." In ver. 11, for "*fall after the same example of unbelief*," "fall into the same example (*i. e.* kind—type) of disobedience." In ver. 12, for "*quick*," "living;" and for "*powerful*," "active." Omit "*asunder*:" see remarks on this verse at p. 121. For "*and of the joints and marrow*," read "both joints and marrow." The expression is used to denote the thoroughness of the penetration of soul and spirit; it passes through them even to their joints and marrow. For "*intents*," "ideas." In ver. 14, for "*into the heavens*," "through the heavens;" and for "*profession*," "confession." Read ver. 15, "For we have not an high priest unable to sympathize with our infirmities; but rather one in all points tempted in like manner, yet without sin." In ver. 16, for "*in time of need*," "while yet there is time."

134 *How to study the New Testament.*

Ch. v. 1 should begin "For every high priest being taken from among men, is appointed," etc. In ver. 2, for "*them that are out of the way,*" read "erring." In ver. 7, for "*was heard in that he feared,*" "having been heard by reason of his reverent submission." In ver. 8, for "*obedience by,*" "his obedience from." In ver. 9, for "*author,*" "cause." In ver. 10, for "*Called of God an,*" "Being addressed by God as." In ver. 11, for "*ye are,*" "ye are become." In ver. 12, for "*when,*" "though." Read "ye again have need that some one teach you the first principles," etc. For "*strong meat,*" "solid food;" so also in ver. 14.

In ch. vi. 1, for "*the principles of the doctrine of Christ,*" read "discourse concerning the beginning of Christ." In ver. 2, for "*baptisms,*" "washings." The word is not that commonly used for baptism, but the same as that in Mark vii. 4, and in ch. ix. 10, for washing. In ver. 6, for "*If they shall fall away,*" "When they have fallen away." In ver. 7, for "*the earth which drinketh in,*" "land which hath drunk in;" for "*herbs,*" "herbage;" for "*by whom,*" "for whom." In ver. 8, "But if it bear briars and

thorns," etc. In ver. 10, for "*unrighteous to forget*," "unjust, so as to forget." For "*have shewed*," "shewed;" and for "*have ministered*," "ministered." In ver. 11, for "*to*," "with regard to." In ver. 12, for "*be*," "become." In ver. 17, for "*confirmed it*," "interposed." In ver. 18, for "*it was impossible for God*," "it is impossible for God ever." In ver. 20, for "*Whither the forerunner is for us entered, even Jesus*," "where as forerunner on our behalf Jesus entered;" and for "*made*," "having become."

In ch. vii. 3, for "*continually*," "for ever." In ver. 5, for "*who receive*," "when they receive." In ver. 6, for "*received*," "hath taken;" and for "*blessed*," "hath blessed." In ver. 9, for "*payed tithes in Abraham*," "hath payed tithes by means of Abraham." In ver. 11, for "*therefore*," "again." For "*under it*," "on the ground of it;" for "*received*," "hath received;" for "*another*," "a different;" and for "*and not be called*," "and that he should be said to be not." In ver. 13, for "*another*," "a different." For "no man *gave*," "no man hath ever given." In

136 *How to study the New Testament.*

ver. 14, for "*sprang*," "hath arisen." Ver. 19 should run thus: ("for the law made nothing perfect), and there is a bringing in of a better hope, by which," etc.; putting *no stop* at end of ver. 18. Ver. 20 should stand "And inasmuch as it was not without an oath." In ver. 21, for "*said*," "*saith*." In ver. 23, for "*were many priests*," "are appointed priests in numbers;" and for "*were not suffered*," "are not suffered." Ver. 26, for "*separate*," "*separated*." In ver. 27, for "*once*," "once for all." In ver. 28, for "*consecrated*," "made perfect."

In ch. viii. 1, for "*sum*," "chief;" for "*is set*," "*sat*." Before "*majesty*," omit "*the*." In ver. 2, for "*sanctuary*," "holy places." In ver. 3, for "*ordained*," "appointed." In ver. 4, for "*he should not be*," "he would not even be;" for "*gifts*," "the gifts." In ver. 5, for "*example*," "delineation;" for "*heavenly*," "the heavenly;" and for "*to make*," "to complete." In ver. 6, for "*was*," "hath been." In ver. 8, for "*make . . . with*," "accomplish . . . upon." In ver. 9, for "*made with*," "appointed to;" and in ver. 10, for "*make*," "establish."

In ch. ix. 1, for "*then verily*," "now accordingly." In ver. 2, "For the tabernacle was established;" for "the *sanctuary*," "the holy place." In ver. 3, for "*Holiest of all*," "holy of holies." In ver. 6, for "*ordained*," "arranged;" for "*went*," "enter." In ver. 7, omit "*went*;" for "*offered*," "offereth;" and for "*errors*," "ignorances." In ver. 8, for "*was not yet*," "hath not yet been;" and below, for "*was*," "is." Begin ver. 9, "The which tabernacle is a parable for the time now present;" for "*were*," "are;" end the verse, "having no power to perfect in conscience him that serveth." In ver. 10, for "*which stood*," "consisting." Before "carnal," omit "*and*." In ver. 11, for "*being come*," "having appeared;" for "*good things*," "the good things;" for "*by a*," "through the;" and for "*building*," "creation." In ver. 12, twice, for "*by*," "through;" for "*once*," "once for all." In ver. 13, for "*purifying*," "purity." In ver. 15, for "*the new testament*," "a new covenant;" for "*by means of death*," "death having taken place;" for "*redemption*," "propitiation;" for "*testament*," "covenant;" for

138 *How to study the New Testament.*

"*eternal*," "the eternal." In ver. 16, "*testament*" would better, perhaps, be "testamentary covenant." It is the same Greek word as that rendered "covenant" before, but now signifying a testament of bequest. In ver. 17, for "*after men are dead*," "in the case of the dead." In ver. 18, for "*the first testament was*," "hath the first testament been." In ver. 19, for "*the book*," "the book itself." In ver. 21, for "*blood*," "the blood." In ver. 22, for "*almost all things*," "one may almost say, that all things." In ver. 23, for "*patterns*," "figures;" for "*things*," "the things." In ver. 24, for "*is not entered*," "entered not;" before "holy places," omit "*the*" for "*the figures*," "counterfeits;" for "*to appear*," "to be made manifest." In ver. 26, for "*appeared*," "been manifested;" for "*the sacrifice of himself*," "His sacrifice." In ver. 28, for "*Christ*," "the Christ:" the article is here significant, and ought to have been retained.

In ch. x. 1, for "*good things*," "the good things;" for "*offered*," "offer;" for "*the comers thereunto*," "them that draw near," viz. to God. In ver. 7, for "*come*," "am come."

In ver. 8, for "*said*," "*saith*;" also in ver. 9. In ver. 10, for "*are sanctified*," "have been sanctified." "Once-for-all" should be written as one word, "for all" not meaning "on behalf of all men," but being simply part of the adverb. In ver. 12, the words "for ever" may be joined alike to what goes before and to what follows: and this should be left open to the reader by erasing the comma which follows them in the Anglican version. In ver. 14, for "*are sanctified*," "are being sanctified:" the participle is *present*, yet our translators have rendered it by the same tense as the *perfect* participle in ver. 10. In ver. 20, for "*hath consecrated*," "inaugurated," or "opened." In ver. 21, for "*an high priest*," "a great priest." In ver. 23, for "*faith*," "hope." In ver. 26, for "*sacrifice*," "a sacrifice." In ver. 27, for "*looking for*," "receiving;" and for "*fiery*," "a fiery." In ver. 28, for "*despised*," "hath despised;" for "*died*," "dieth." In ver. 29, for "*thought worthy*," "found worthy." In ver. 32, for "*after ye were illuminated*," "when ye were first enlightened." In ver. 33, for "*whilst*," "in that" (twice). In ver. 36, for "*after ye*

140 *How to study the New Testament.*

have done the will of God, ye might receive," "ye may do the will of God and receive." In ver. 38, for "*any man*," "he;" and for "*shall have*," "hath." In ver. 39, for "*of them who draw back*," "of backsliding;" and for "*of them that believe*," "of faith."

In ch. xi. 1, for "*substance*," "confidence." Ver. 2 should stand, "For therein had the elders testimony borne to them." In ver. 7, for "*moved with fear*," "taking forethought." In ver. 8, read "Abraham, when called, obeyed, in going out," etc. In ver. 9, for "*promise*" (first time), "the promise." In ver. 10, "the city which hath the foundations." In ver. 13, "*pilgrims*" should be "sojourners." In ver. 14, the idea of the words rendered "*seek a country*" is much better conveyed by "seek after a home." In ver. 15, for "*to have returned*," "to return." In ver. 16, for "*country*," "home." In ver. 19, for "*was able to raise him up*," "is able to raise up." In ver. 21, for "*both the sons*," "each of the sons." In ver. 23, for "*he was a proper child*," "that the child was comely." In ver. 31, for "*believed not*," "were disobedient;" and for "*when*," "because." At end of ver.

34, omit "*the*" (twice, before "*armies*" and "*aliens*"). Ver. 35, for "*and*," "*but*." In ver. 37, for "*tormented*," "*in misery*."

In ch. xii. 1, for "*the sin which doth so easily beset us*," "*sin, which doth naturally enwrap us*." In ver. 2, for "*finisher*," "*perfecter*;" and for "*the shame*," "*shame*." In ver. 3, "*him that hath endured such contradiction at the hands of them that sinned against him*;" for "*and faint in your minds*," "*fainting in your souls*." In ver. 5, for "*forgotten*," "*quite forgotten*;" for "*children*," "*sons*." In ver. 8, for "*are*" (first time), "*have been made*." In ver. 10, for "*might*," "*may*." In ver. 11, for "*are*," "*have been*." In ver. 13, for "*let it rather*," "*may rather*." In ver. 14, for "*holiness*," "*sanctification*." In ver. 15, "*lest any man falling short of the grace of God, lest any root of bitterness springing up, trouble you*;" and for "*many*," "*the greater number*." In ver. 16, for "*morsel of meat*," "*meal*." In ver. 22, after "*Jerusalem*,"—"and to an innumerable company, the whole host of angels and the assembly of the first-born," etc. At end of ver. 24 omit "*that of*." In ver. 28, for "*moved*," "*shaken*;"

142 *How to study the New Testament.*

for "*grace*," "*thankfulness*;" for "*reverence and godly fear*," "*reverent submission and fear*." In ver. 29, for "*For*," "*For indeed*."

In ch. xiii. 3, for "*as bound*," "*as if bound*." In ver. 4, "Let your marriage be held in honour in all things, and let your bed be undefiled." In ver. 6, for "*may* boldly say," "*ever* boldly say;" and for "*what man shall do unto me*," "*what shall man do unto me*?" putting a semicolon at "*fear*." In ver. 7, for "*have*," "*had*;" for "*who have spoken*," "*such as spoke*;" and at end, "*the end of whose life considering, imitate their faith. Jesus Christ is the same*," etc. In some copies of our Testament, *e. g.* Bagster's Polyglot Edition, verse 7 is stupidly joined to verse 8, only a colon being placed between, as if "*Jesus Christ*," etc., were an explanation of "*the end of their conversation*." The original will not admit of any such rendering. Ver. 8 begins a new subject. At end of ver. 9, "*in which they who walked were not profited*." In verses 12 and 13, "*outside*" conveys the idea now, better than "*without*." In ver. 14, for "*one to come*," "*that which is to come*." In ver. 15, for "*the sacrifice*," "*a sa-*

crifice;" and omit "*our*." In ver. 17, for "*grief*," "lamentation." In ver. 18, for "*to live honestly*," "to behave ourselves with seemliness." In ver. 20, for "*Now*," "But." In ver. 21, for "*working*," "doing," and for "*glory*," "the glory." In ver. 22, "my exhortation." In ver. 24, "they from Italy."

The reader will suspect from this long list of corrigenda, what is the fact,—that this Epistle is one of the least satisfactory parts of the Authorized Version. The liberties taken with the tenses and constructions of the original have been unusually great.

A merely fragmentary correction, like the present, represents but imperfectly the work needful to be done, before the English reader has thoroughly in his possession this magnificent Epistle.

VI.

THE GENERAL EPISTLE OF JAMES.

AT the end of the Epistles stand seven which bear the title of *Catholic*, or *General*. Like most of the titles of New Testament books, this is inaccurate. For of these seven Epistles two, the 2nd and 3rd of John, are addressed to individuals; and two more to a designated circle of readers, viz. that of James to "the twelve tribes which are in the dispersion," and the 1st of Peter to "the elect strangers of the dispersion throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." Consequently, these four out of the seven have no more claim to the title "general" than have any of St. Paul's Epistles, or that to the Hebrews. Three only are addressed to Christians universally: two by plain statements—2 Peter, to "them

that have obtained like precious faith with us ;” Jude, to “ the called, beloved in God the Father, and preserved for Jesus Christ ;” and one by implication, viz. 1 John.

Of these seven Epistles we come now to consider that which stands first in our Bibles, and is in many respects the most remarkable. The preliminary question on approaching a writing bearing the name of James, must be, Who was its author ?

There is, we may observe *in limine*, one of the Apostles bearing this name, the son of Zebedee and brother of the Evangelist St. John, whom we may at once exclude from the inquiry, he having been removed by martyrdom, as we read in Acts xii. 2, too early perhaps (see however below) to allow of matters having reached that state in which we find them in this Epistle: but principally as not answering to the remarkable personal characteristics found in another James, of whom we shall immediately have to speak.

But on admitting this, we immediately find ourselves in controversy. There is an apostolic person spoken of continually in the Acts under

146 *How to study the New Testament.*

the simple name of James, who appears to have been president of the church at Jerusalem. See Acts xii. 17; xv. 13, etc.; xxi. 18. The same person is called by St. Paul, "the Lord's brother," Gal. i. 19. And this same James would seem to have been the author of our Epistle. The way in which he announces himself, simply as "James," with no such addition as when Jude in his Epistle styles himself "brother of James," points to a position of distinction such as the person in the Acts occupied.

But this being conceded, as it is pretty generally, the question arises, Who was this James? Was he identical with "James the son of Alphæus," whose name we find in the catalogue of the Twelve? If we duly consider the following circumstances, we shall, I think, conclude that this cannot have been.

In John vii. 5, it is stated that our Lord's brethren did not believe in Him. No exception is there mentioned, though it is St. John's practice to mention exceptions where they existed (see John vi. 22, 23). Nay, the original language of that statement is such as to render it imperative on us to believe that *none of our*

Lord's brothers did at that time believe on Him. Now what was that time? It was, by the shewing of John vii. 1 (*"After these things"*), subsequent to the circumstances mentioned in John vi., and ending with the discourse of our Lord, in which He said, "Have I not chosen you twelve?" So that after the Twelve had been chosen, it was the fact that none of His brethren believed on Him. Therefore not one of His brethren was of the number of the Twelve. This at once, and to my mind, decisively proves that "James, the Lord's brother," was not the same person as "James, the son of Alphæus."

In a popular account of the Epistles, such as the present, this reason may be enough. I have adduced several others as corroborative of it in the Introduction to this Epistle in my "New Testament for English Readers." I will only add here, that primitive tradition speaks decisively for the distinctiveness of the two persons. Eusebius, quoting the more ancient testimony of Hegesippus, states that "James the brother of the Lord received the government of the church (at Jerusalem) together with the

148 *How to study the New Testament.*

Apostles,—that James who from the Lord's time even to us has been surnamed 'the Just;' for," he adds, "there were many bearing the name of James."

I shall therefore at once assume that James, the writer of our Epistle, was the famous brother of the Lord; not the Apostle, the son of Alphæus. That St. Paul appears to call the brother of our Lord an Apostle, Gal. i. 19, is no argument against such an assumption; for even if he does, there were others so denominated besides the Twelve; and it is very doubtful whether the phraseology of that verse need imply that James was called an Apostle at all. On this assumption then, let us now proceed to state what is known of this "James the brother of the Lord."

We have already seen that he was not a believer in the Messiahship of Jesus at the time indicated by John vii. 3-5. When did his belief begin? We may safely assume that it had not begun when our blessed Lord on the cross committed His mother to the charge, not of any of His brethren, but of John, the beloved disciple. But it would seem that the events of

the crucifixion and resurrection did produce this belief: for in Acts i. 13 we find the Lord's brethren expressly mentioned as forming part of that band, who, with the apostles and the mother of our Lord, were assembled in the "upper room" after the ascension. An appearance of our risen Lord to "James" is mentioned by St. Paul, 1 Cor. xv. 7: and a most interesting tradition of the early church, connecting this appearance with his conversion, may at least serve to shew that the idea of such a connection is not an unnatural one.

James appears, from the order of enumeration in St. Matthew and St. Mark, to have been the eldest among the Lord's brethren. He ever bore the character of a just and holy man. It is but natural that the members of such a family should have walked in the commandments and ordinances of God blameless. We seem to see a trace of such a fact in the saying of the cousin of the family to our Lord (Matt. iii. 14) at a time when, by his own shewing (John i. 31), he did not know Him to be the Messiah. An interesting particular respecting the brethren of the Lord is furnished by St. Paul in 1 Cor. ix.

5, that they were married men. From the general way in which he there speaks there can be no doubt that he includes in his assertion James with the rest. And this may serve to shew us in what sense we are to take, and in what sense we are not to take, the description given us of James in the testimony of Hegesippus before referred to as quoted by Eusebius. He is there described as being a rigid ascetic, and particulars are given respecting his personal habits as to endurance in prayer and self-denial, which though they may not be literally true, yet at all events point to his character as being one of rigid abstinence and devotion. In all probability this course of life did not first begin after his conversion, but had been his habit from youth. Such a person, the chief of the near relatives of our Lord, so famed for holiness and justice, would be sure on his adopting the Christian faith at once to assume a distinguished place in the Jerusalem church. The fact that the Apostles themselves were destined rather to carry the Gospel over the world, than to take the fixed command over any one local church, would leave that post of pre-eminence for him

who, though not of the number of the Twelve, was as near as possible their equal in dignity and in nearness to their Divine Master. This his presidentship or episcopate over the church at Jerusalem seems to have been acknowledged as early as the imprisonment of Peter (Acts xii.), *i. e.* about A.D. 44, fourteen years after the ascension. Nor let this seem unlikely. Less than half the time had sufficed to raise the persecutor Saul to the same dignity, and we cannot say that a special appearance of our risen Lord may not in the one case have had the same weighty significance which we know it had in the other.

After this we find James introduced, and simply by this name, as the president or bishop of the metropolitan church. In the apostolic council, in Acts xv., he gives his judgment last, and as apparently that one which decided the matter in question. On St. Paul reaching Jerusalem, in Acts xxi., we find him, on the day after his arrival, entering in to James, it being added that all the elders were present; and the whole description shewing that the visit was a formal one to a man in authority.

This is the last mention of James in the Acts. But St. Paul furnishes testimony in his Epistles to the same facts. In his apologetic narrative in Gal. ii., he states that on his first visit to Jerusalem after his conversion, he saw "James the Lord's brother:" and at the time of the apostolic council before mentioned, he ranks James with Cephas and John as "pillars" of the church. In the further progress of that narrative we find that the consistency of Peter was shaken in the matter of brotherly intercourse with Gentiles, by "some who came from James," whose influence caused him to fall back into Judaistic strictness and withdraw himself from the Gentile brethren. This clearly shows how great, and of what kind, the influence of James was.

At the time when he disappears from the history in the Acts, he was most likely about sixty years of age. Further account of him is to be sought from tradition, and from the Jewish historian, Josephus. From this latter we have an account of his martyrdom; that he was stoned under the high-priest Ananus, between the death of Festus and the arrival of his successor Albi-

nus to govern Judæa. Another account, from Hegesippus, is given by Eusebius, full of strange incidents, and savouring largely of the fabulous. And Hegesippus goes on to say, that the siege, and miseries inflicted on Jerusalem just after, were a judgment from God on account of the murder of James the Just, referring to Josephus as saying the same: in whose writings, however, nothing of the kind is to be found.

We may sufficiently glean out of the foregoing notices the character of James. He appears to have been a strict observer of the law, moral and ceremonial: and, though not unwilling to recognize the hand of God in the Gentile ministry of Paul and Barnabas, yet he seems to have himself remained attached to the purely Jewish form of Christianity. The following observations of Dr. Schaff, in his Church History, will throw light on his character as connected with our Epistle:—

“Had not a Peter, and above all, a Paul, arisen as supplementary to James, Christianity would perhaps never have become entirely emancipated from the thrall of Judaism, and asserted its own independence. Still there was

a necessity for the ministry of James. If any could win over the ancient covenant people, it was he. It pleased God to set so high an example of Old Testament piety in its purest form among the Jews, to make conversion to the Gospel, even at the eleventh hour, as easy as possible for them. But when they would not listen to the voice of this "last messenger of peace, then was the measure of the divine patience exhausted, and the fearful and long-threatened judgment broke forth. And thus was the mission of James fulfilled. He was not to outlive the destruction of the holy city and the Temple. According to Hegesippus, he was martyred in the year before that event, A.D. 69."

Next to the author of our Epistle, the readers for whom it was intended demand our inquiry. These are evidently Christians: the writer calls himself a servant of Jesus Christ; but they are as evidently Jews: for the expression, "to the twelve tribes which are in the dispersion," can bear no other than a literal meaning. And Jewish terms and notices are found prevalent throughout: as, for example, in ch. ii. 2, where

the place of assembly is called "synagogue" (see corrections of rendering, p. 168); in ch. ii. 19, where the unity of God is brought forward as the central point of faith; in ch. v. 12, where, in the prohibition of swearing, the forms common among the Jews are adduced. And the moral errors which the writer combats, are all of that kind which may be referred to carnal Judaism as their root. The law is continually appealed to, and the erroneous estimate of mere observance of ordinances is corrected, ch. i. 22.

The condition of these Jewish Christian churches may be gathered out of the Epistle. They had been tried by manifold trials, ch. i. 2. They were composed of rich and poor, and their tendency was to despise and oppress their poorer members. They had received and had perverted the doctrine of justification by faith, supposing it to mean that they could be saved without a holy life. Their state was evidently far from satisfactory; and the writer occasionally deals sharply with them.

The place and time of writing are not equally plain. As to the former, there can hardly be more than one opinion. The fixed residence of

156 *How to study the New Testament.*

the writer, and the centre of his influence, was JERUSALEM. If James, the Lord's brother, wrote the Epistle, it was written from thence. But as to the date, opinions have widely differed. We have, it is true, the destruction of Jerusalem as a fixed terminus, after which it cannot well have been written. Are there any other points of time which we can fix with at least proximate certainty?

It has been thought that one such might be found in the date of the publication by St. Paul of the doctrine of justification by faith only; for that the passage James ii. 14, etc., could not have been written before such publication had taken place. But I do not think this reasoning sound. It would hardly be possible, supposing Paul to have enounced this doctrine previously, that James should have made no allusion to the fact. His very strong words would surely in this case have been guarded so as to apply only to the misunderstanding of his brother Apostle's words; while those words themselves would have been in some way respectfully mentioned. It is far more probable that the language used in this Epistle belonged to a former period of

the "faith and works" controversy, and was aimed at a Jewish reliance on orthodoxy without a holy life. And as to the same examples being cited by both Apostles, and by the writer of the Epistle to the Hebrews, that proves nothing beyond the fact that the cases of Abraham and Rahab were common-places, taken by both sides to support their views.

As to the idea that James had seen and used various Epistles of Paul, I have controverted it in detail in the Introduction to this Epistle in my "New Testament for English Readers." The expressions supposed to be borrowed from the Pauline Epistles are in fact no more than expressions peculiar to the controversy, which must have been used whenever and by whomsoever it was entered upon.

Another note of time in the primitive church, by reference to which the date of this Epistle may be discussed, is, the council held at Jerusalem in A.D. 50, and related in Acts xv. And here I believe we are on safer ground still. The dispute which led to that council concerned the duties of Christian believers as to the ceremonial observance of the Jewish law; and in it

158 *How to study the New Testament.*

certain orders were made, regulating their conduct in future. Now in this Epistle we have no indication whatever of such a question having arisen, much less any reference to the order given by that council. The whole of the writer's views and arguments belong to a period anterior to that council. He tacitly assumes the obligation of Jewish Christians to keep the law of Moses, which he could not have done had he written after that decree.

If we place the Epistle about A.D. 45, we shall, I believe, satisfy all the requirements found in its text. This would give fifteen years since the great Pentecost for the errors in practice, which we find here rebuked, to gain ascendancy, as it would also for the Jewish Christian churches of the dispersion to have attained the degree of organization (simple and elementary enough, it is true) which appears in the Epistle.

And this has been the opinion of a great majority of recent commentators and historians.

The character of the Epistle is moral, rather than doctrinal. The readers had fallen into many faults incident to their character and position. Their outward trials were not producing

in them that confirmation of faith, and that steadfastness, for which they were sent, but they were deteriorating, instead of improving under them. St. James therefore wrote his exhorting and threatening Epistle, to bring them to a sense of their Christian state under the Father of wisdom and the Lord of glory, subjects as they were of the perfect law of liberty, new-begotten by the divine word, married unto Christ, and waiting in patience for His advent to judgment.

The letter is full of earnestness, plain speaking, holy severity. The brother of Him who opened his teaching with the sermon on the Mount, seems to have deeply imbibed the words and maxims of it, as the law of Christian morals. The characteristic of his readers was the lack of living faith: the falling asunder, as it has been well called, of knowledge and action, of head and heart. And no portion of the divine teaching could be better calculated to sound the depths of the treacherous and disloyal heart, than this first exposition by our Lord, who knew the heart, of the difference between the old law, in its exter-

nality, and the searching spiritual law of the Gospel.*

The main theme of the Epistle may be described as being the "*perfect man*," in the perfection of the Christian life; the "*doer of the perfect law*;" and his state and duties are described and enforced, not in the abstract, but in a multitude of living connections and circumstances of actual life, as might suit the temptations and necessities of the readers.

St. James begins by a reference to their "*temptations*," exhorting them to consider them matter of joy, as sent for the trial of their faith, and accomplishment of their perfection, which must be carried on in faith, and prayer to God for wisdom, without doubt and wavering. The

* The connection between our Epistle and the Sermon on the Mount has often been noticed. I subjoin a list of the principal parallels; ch. i. 2, Matt. v. 10-12; ch. i. 4, Matt. v. 48; ch. i. 5, v. 15, Matt. vii. 7, etc.; ch. i. 9, Matt. v. 3; ch. i. 20, Matt. v. 22; ch. ii. 13, Matt. vi. 14, 15, v. 7; ch. ii. 14, etc., Matt. vii. 21, etc.; ch. iii. 17, 18, Matt. v. 9; ch. iv. 4, Matt. 4, 24; ch. iv. 10, Matt. v. 3, 4; ch. iv. 11, Matt. vii. 1, etc.; ch. v. 2, Matt. vi. 19; ch. v. 10, Matt. v. 12; ch. v. 12, Matt. v. 33, etc.; and from other discourses of our Lord, ch. i. 14, Matt. xv. 19; ch. iv. 12, Matt. x. 28. Compare also the places where the rich are denounced with Luke vi. 24, etc.

worldly rich are in fact not the happy, but the subjects of God's judgment: the humble and enduring is he to whom the crown of life is promised (ch. i. 1-12).

Then he comes to treat of a "*tempting*" which is not from God, but from their own lusts. God on the contrary is the Author of every good and perfect gift, as especially of their new birth by the word of His truth. The inference from this is that, seeing they have their evil from themselves, but their good from Him, they should be eager to hear, but slow to speak, and slow to wrath, receiving the word in meekness, being thoroughly penetrated with its influence, in deed and word, not paying to God the vain "*religious service*" of outward conformity only, but that of acts of holy charity and a spotless life.

The second chapter introduces the mention of their special faults: and as intimately connected with ch. i. 27, first that of respect of persons in regard of worldly wealth (ii. 1-13); and then that of supposing a bare assensive faith sufficient for salvation without its living fruits in a holy life (ii. 14-26). Next, the ex-

hortation of ch. i. 19, "slow to speak, slow to wrath," is again taken up; and in ch. iii. 1-18, these two particulars are treated, in the duties of curbing the tongue and the contentious temper.

This last leads naturally on in ch. iv. 1-12 to the detection of the real source of all contention and strife, viz. in their lusts, inflamed by the solicitations of the devil. These solicitations they are to resist, by penitence before God, and by curbing their proud and uncharitable judgments. Then he turns (iv. 13—v. 6) to those who live in their pride and worldliness, in assumed independence on God, and severely re-proves the rich for their oppression and defrauding of the poor, warning them of a day of retribution at hand.

Then, after an earnest exhortation to patient endurance (ch. v. 7-11) and to abstain from words of hasty profanity (v. 12), he takes occasion, in prescribing to them what to do in adversity, prosperity and sickness, and as to mutual confession of sin, to extol the efficacy of prayer (v. 13-18), and ends with pronouncing the blessedness of turning a sinner from the error of his way.

The Character of the Epistle is thus a mixed one: consolatory and hortatory for the believing brethren; earnest, minatory, and polemical, against those who disgraced their Christian profession by practical error. Even in ch. ii. 14-26, where alone the writer seems to be combating doctrinal error, all his contention is rather in the realm of practice: he is more anxious to show that justification cannot be brought about by a kind of faith which is destitute of the practical fruits of a Christian life, than to trace the *ultimate ground*, theologically speaking, of justification in the sight of God:

As regards the style and diction of our Epistle, Huther has well described it as being "not only fresh and vivid, the immediate outflowing of a deep and earnest spirit, but at the same time sententious, and rich in graphic figure. Maxim follows after maxim, and the discourse hastens from one similitude to another: so that the diction often passes into the poetical, and in some parts is like that of the Old Testament prophets. We do not find logical connection, like that in St. Paul: but the thoughts arrange themselves in single groups, which are strongly

marked off from one another. We everywhere see that the author has his object clearly in sight, and puts it forth with graphic concreteness. Strong feelings produce strong diction: and the style acquires emphasis and majesty by the climax of thoughts and words ever regularly and rhetorically arrived at, and by the constantly occurring antithesis."

The introduction and putting forth of the thoughts also are peculiar. "The writer ever goes at once into the midst of his subject; and with the first sentence which begins a section,—usually an interrogative or imperative one,—says out at once fully and entirely that which he has in his heart: so that in almost every case the first words of each section might serve as a title for it. The further development of the thought then is regressive, explaining and grounding the preceding sentence, and concludes with a comprehensive sentence, recapitulating that with which he began." ('N. T. for English Readers,' Introd. vol. ii.)

It now remains that we indicate as usual the necessary corrections in readings and renderings.

First, for readings.

In ch. i. 12, for "*the Lord*," read "He." In ver. 19, for "*Wherefore*," read "Ye know it." The difference is only that of one letter in the Greek. In the same verse, for "*let every man*," "but let every man." In ver. 26, omit "*among you*."

In ch. ii. 3, omit "*unto him*," and "*here*." In ver. 4, omit "*then*" (see also corrections of renderings, p. 168). In ver. 5, for "*this world*," "the world." In ver. 10, for "*shall keep the whole law, and yet offend*," "hath kept the whole law, and yet hath offended." In ver. 13, omit "and." In ver. 18, for "*without thy works*," "without works," and for "*my faith*," "faith." In ver. 19, for "*there is one God*," read "God is one." In ver. 20, the ancient MSS. are divided between "dead" and "idle." The latter is the more probable, seeing that the other is the undoubted reading below in ver. 26. In ver. 24, omit "*then*."

In ch. iii. 3, for "*Behold*," read "But if," erasing the following comma, and the "*and*" before the second "we." In ver. 5, for "*how great a matter a little fire kindleth*," read (see

166 *How to study the New Testament.*

also corrections of renderings, p. 169) "how great a forest is kindled by how small a fire." In ver. 6, for "*so is the tongue among our members*," "the tongue is that one among our members." In ver. 8, for "*unruly*," read "restless." In ver. 9, for "*God, the Father*," read "the Lord and Father." In ver. 12, for "*So can no fountain both yield salt water and fresh*," read "neither can salt water bring forth sweet." In ver. 17, before "without hypocrisy," omit "*and*."

In ch. iv. 1, before "fightings," repeat "from whence come." In ver. 2, put a period at "war," and proceed, "Ye have not because ye ask not." In ver. 4, omit "*adulterers and*." He calls all *adulteresses*, inasmuch as they had broken their marriage covenant with God, their spiritual husband. In ver. 5, for "*the spirit that dwelleth in us*," "the spirit that He placed in us" (see also corrections of rendering, p. 170). In ver. 7, for "*resist*," read "but resist." In ver. 11, for "*and judgeth*," "or judgeth." In ver. 12, for "*There is one lawgiver*," read "One is the law-giver and judge;" for "*who art thou*," "but who art thou;" and for "*another*," "thy neigh-

bour." In ver. 13, for "to-day or to-morrow," "to-day and to-morrow." In ver. 14, for "*It is even a vapour*," "For ye are a vapour."

In ch. v. 5, omit "*as*" (see also corrections of renderings, p. 170). In ver. 9, for "*condemned*," read "judged." In ver. 11, for "*endure*," read "have endured;" and for "*the patience of Job, and have seen the end*," "the patience of Job: behold also the end." In ver. 16, for "*confess*," "confess therefore." In ver. 19, for "*Brethren*," "My brethren."

The necessary, and advisable, corrections of *rendering* are, as usual, far more numerous.

In ch. i. 1, for "*scattered abroad*," substitute "in the dispersion." In ver. 3, for "*the trying of your faith worketh patience*," "the proof of your faith worketh endurance." In ver. 4, for "*patience*," "endurance;" for "*her*," "a;" and for "*wanting nothing*," which is ambiguous, "deficient in nothing." In ver. 5, for "*lack*," "is deficient;" for "*liberally*," "simply." In ver. 6, for "*wavering*" and "*wavereth*," "doubting" and "doubteth." Ver. 8 should stand, "He is a double-minded man, unstable in all his ways;" and ver. 9, thus: "Let the brother who is low,

glory in his exaltation: but the rich glorieth in his humiliation," etc.; and ver. 11, thus: "For the sun arose with its heat, and dried up the grass, and the flower thereof fell away, and the beauty of the form of it perished: so also shall the rich man wither in his ways." In ver. 12, for "*tried*," "approved;" and for "*hath* promised," "promised." In ver. 13, for "*of* God," "from God;" and proceed, "for God is unversed in evil, and He tempteth no man." In ver. 17, for "*is* from," "cometh down from;" and omit "and cometh down." For "*lights*," "the lights of heaven." In ver. 21, for "*superfluity of naughtiness*," "superabundance of malignity;" and for "*engrafted*," "implanted." In ver. 25, for "*looketh*," "hath looked;" and omit "*therein*," and "*the*" before "work." In ver. 26, for "*seem to be*," "thinketh that he is." In ver. 27, for "God and the Father," "Him who is our God and Father."

In ch. ii. 2, for "*come*" (twice), "hath come;" and for "*assembly*," "synagogue." Ver. 4 should stand, "Is not this to doubt within yourselves, and to become judges, of evil thoughts?" In ver. 5, for "*Hath not* God

chosen," "Did not God choose;" for "*rich*," "to be rich;" for "*hath* promised," "promised." In ver. 7, for "*worthy*," "goodly." In ver. 8, for "*If*," "Yet if." In ver. 10, for "*he is*," "hath become." In ver. 17, for "*dead, being alone*," "dead in itself." In ver. 21, for "*had* offered," "offered." In ver. 22, for "*seest thou*," "thou seest," omitting the note of interrogation. In ver. 25, omit "*had*" twice. In ver. 26, for "*the* spirit," "spirit."

In ch. iii. 1, for "*masters*," substitute "teachers." In ver. 4, for "*the governor listeth*," "the desire of the helmsman willeth." In ver. 5 (see above under corrections of readings, p. 166), for "*matter*," read "forest." In ver. 6, for "*a* world," "that world." In ver. 7, for "*kind*," "nature," and for "*mankind*," "nature of man." In ver. 11, for "*place*," "clift" or "chink." In ver. 13, for "*a good conversation*," "his good conduct." In vers. 14, 16, for "*strife*," "rivalry." In ver. 17, for "*partiality*," "doubting." In ver. 18, for "*of them that make peace*," "by them that work peace."

In ch. iv. 2, for "*desire to have*," substitute "envy." In ver. 4, for "*is the enemy*," "be-

170 *How to study the New Testament.*

cometh an enemy." Begin ver. 5, "Or do ye think." The quotation should run thus: "The spirit that He placed in us jealously desireth us" (see also corrections of readings, p. 166). In ver. 8, for "*purify*," "make chaste." In ver. 15, "*for that ye ought to say*," is ambiguous. Better thus, "instead of your saying." For "*we shall live and do*," "we shall both live and shall do."

In ch. v. 2, for "*are*," "are become." In ver. 3, for "*cankered*," "rusted through;" and for "*a witness against you*," "a testimony to you." For "*Ye have heaped treasures together for the last days*," "Ye laid up treasure in the last days." In ver. 4, for "*reaped down*," "mowed." For "*which is of you kept back by fraud, crieth*," "which is held back, crieth out from you," *i. e.* from your possession, from the chest or coffer where you have placed it. In ver. 5, for "*as in a day*," "in the day." In ver. 9, for "*grudge*," "murmur." In ver. 10, omit "*suffering*." In ver. 11, for "*endure*," "have endured;" and for "*patience*," "endurance." In ver. 12, for "*into condemnation*," "under judgment." In ver. 13, for "*psalms*," "praise." In ver. 14, for "*church*," "congre-

gation." End ver. 15, "even if he have committed sins, it shall be forgiven him." Begin ver. 16, "Confess therefore one to another your transgressions." Read the latter clause of this verse, "The supplication of a righteous man availeth much in its working." In ver. 19, for "*do err*," "be seduced." In ver. 20, for "*the sinner*," "a sinner;" and for "*hide*," "cover."

VII.

THE FIRST EPISTLE OF PETER.

IT surely cannot be without some emotion, that the student of the Gospels and Acts approaches a letter written by one of whom he knows so much both as Simon son of Jonas, and as Peter the Rock of the Church. But the letter, we may safely say, is usually approached without any emotion or expectation whatever. Our Bible readers in England are, for the most part, utterly unappreciative. This or that is in the Scriptures. Its authority is, as it ought to be, decisive. It is cited as one would cite a statute of the realm. It is forgotten, that He who has given us the Scriptures, has not issued them in the form of a code of statutes. He who does nothing without reason, has clad, so to speak, his youngest Church in a coat of many

colours. The Christian Scriptures carry their divine truths to the human soul by a series of human pictures, most of them highly and variously coloured. What should we say of him who should pass through a picture gallery dwelling on nothing but the abstract lessons to be derived from the pictures? Should we not say that for such an one art existed in vain? And such has been the result of what we may call the "mouth-piece" theory of Scripture inspiration, as held by, I fear, a great part of the English public. It has effectually cooled down the whole great warm life of sympathy, affection, appreciation, which ought to move and work around every Scripture book. Not so did the ancients. They held the authority of Scripture to the full, as earnestly and tenaciously as we can. But these were their ways of citing: "Hear what says the beloved Apostle, he who lay gathering truth on the breast of Jesus;" "Listen to Paul, to him whose words I seem to hear, not as words, but as claps of thunder;" "Will you not hear Peter, him to whom the Great Shepherd said 'Pasture my sheep?'" And so the divine words came in each case,

174 *How to study the New Testament.*

wedded as it were to the winning music of a human character ; carried into men's hearts by a throbbing life whose pulses coincided with their own. O that we too read Scripture thus ! that we spent less energy on making the Bible into a fetish, and more on a fearless and child-like search after its living voice !

Peter is about to speak. And he speaks in a letter concerning which there has never been any reasonable doubt that it is his true voice. Primitive fathers, living in close succession almost from the apostolic times—Polycarp, the disciple of St. John, Irenæus, Clement of Alexandria, Tertullian—all quote it again and again unhesitatingly : and Eusebius, summing up the views of those before him, writes, " One Epistle of Peter, that called his first, is universally received : this Epistle the elders of old, in their writings, have used as undoubted." If the modern sceptical school have ventured to question its authenticity, it has been only as consistent with their practice of attacking every Scripture writing, and has served in this instance most notably, as I have shown elsewhere,* to

* 'New Testament for English Readers.' Introduction, vol. ii., pp. 232—234.

show how weak are the arguments against the Epistle, and how easily capable of a reasonable answer.

Peter then speaks. Let us look for a few moments at the speaker himself.

Simon, the fisherman of Capernaum, was brought to Jesus by his brother Andrew ; and the Lord looking into his character, named him Petros, or Cephas, or the Rock. After an interval of partial following, perhaps of fickleness and vacillation, and even falling back (compare Luke v. 8, which can hardly be otherwise accounted for), he became a permanent follower, and the most ardent and forward of the followers, of Jesus.

It is not my purpose to follow Peter through the well-known incidents of his apostolic life. His forwardness in reply and profession of warm affection, his thorough appreciation of our Lord's high Office and Person, the glorious promise made to him as the Rock of the Church on that account (Matt. xvi. 16), his rashness, and overconfidence in himself, issuing in his triple denial of Christ and his bitter repentance, his reassurance by the gentle but searching words of his

176 *How to study the New Testament.*

risen Master (John xxi. 15, etc.),—these are familiar to every Christian child : nor is there any one of the leading characters in the Gospel history which makes so deep an impression on the heart and affections of the young and susceptible. The weakness, and the strength, of our human love for Christ, are both mercifully provided for in the character of the greatest of the Twelve.

After the Ascension, we find Peter at once taking the lead in the Christian body (Acts i. 15, etc.), and on the descent of the Holy Spirit, he, to whom were given the keys of Christ's kingdom—who was to be the stone on which the church was to be built, first receives into the door of the church, and builds up on his own holy faith, three thousand of Israel (Acts ii. 14-41) : and on another occasion soon following, some thousands more (Acts iv. 4).

This prominence of Peter in the church continues, till by his specially directed ministry the door into the privileges of the gospel covenant is opened also to the Gentiles, by the baptism of Cornelius and his party (Acts x.). But he was not to be the Apostle of the Gentiles : and

by this very procedure, the way was being made plain for the ministry of another, who was now ripening for the work in the retirement of his home at Tarsus.

From this time onward, the prominence of Peter wanes behind that of Paul. The "first to the Jew" was rapidly coming to its conclusion: and the great spreading of the feast to the Gentile world was henceforward to occupy the earnest attention of the apostolic missionaries, as it has done the pages of the inspired record. Only once or twice, besides the notices to be gathered from this Epistle itself, do we gain a glimpse of Peter after this time. In the apostolic councils in Acts xv. we find him consistently carrying out the part which had been divinely assigned him in the admission of the Gentiles into the church: and earnestly supporting the freedom of the Gentile converts from the observance of the Mosaic law.

This is the last notice which we have of him, or indeed of any of the Twelve, in the Acts. But from Gal. ii. 11, we learn a circumstance which is singularly in keeping with Peter's former character: that, at Antioch, in all proba-

bility not long after the apostolic council, he was practising the freedom which he had defended there; but being afraid of certain who came from James, he withdrew himself and separated from the Gentile converts, thereby incurring a severe rebuke from Paul (*ib.* vv. 14-21).

From this time, we depend on such scanty hints as the Epistles furnish, and upon ecclesiastical tradition, for further notices of Peter. We may indeed, from 1 Cor. ix. 5, infer that he travelled about on the missionary work, and took his wife with him: but in what part of the Roman empire, we know not. If the Babylon of ch. v. 13 is to be taken literally, he passed the boundaries of that empire into Parthia.

I have enumerated and discussed, in the work and at the place above referred to, the principal ecclesiastical traditions regarding St. Peter. I will here only cite the summing up of that enumeration and discussion.

On the whole it seems safest to suspend the judgment with regard to the question of Peter's presence and martyrdom at Rome. That he was not there before the date of the Epistle to

the Romans (about A.D. 58), we are sure: that he was not there during any part of Paul's imprisonment there, we may with certainty infer: that the two Apostles did not together found the churches of Corinth and Rome, we may venture safely to affirm: that Peter ever was, in any sense like that usually given to the word, Bishop of Rome, is we believe an idea abhorrent from Scripture and from the facts of primitive apostolic history. But that Peter travelled to Rome during the persecution under Nero, and there suffered martyrdom with, or nearly at the same time with, Paul, is a tradition which does not interfere with any known facts of Scripture or early history, and one which we have no means of disproving, as we have no interest in disproving it.

It may be permitted us on this point, until the day when all shall be known, to follow the cherished associations of all Christendom—to trace still in the Mamertine prison and the Vatican the last days on earth of him to whom was committed especially the feeding of the flock of God: to “witness beside the Appian way the scene of the most beautiful of ecclesiastical

legends, which records his last vision of his crucified Lord : to overlook from S. Pietro in Montorio, the supposed spot of his death, the city of the seven hills : to believe that his last remains repose under the glory of St. Peter's dome."*

Such an one it is then that speaks in this letter. But TO WHOM does he speak ? "*To the elect sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia.*" Does this mean the Jewish Christians dwelling in those provinces ? The words "*sojourners of the dispersion*" look like it : the fact of Peter being the Apostle of the circumcision seems to point the same way. But two things are against such a supposition. First, the churches in these provinces were mainly composed of Gentile converts : and the Writer, with his views of the

* Stanley, 'Sermons and Essays on the Apostolic Age,' p. 96. The legend referred to is that related by Ambrose, that St. Peter not long before his death, being overcome by the solicitations of the faithful to save himself, was flying from Rome, when he was met by our Lord, and on asking, "Lord, whither goest thou ?" received the answer, "I go to be crucified afresh." On this the Apostle returned and joyfully went to martyrdom. The memory of this legend is yet preserved in Rome by the Church called "Domine, quo vadis ?" on the Appian way.

Christian relation of Jew and Gentile, as shewn in Acts xi. and xv., would hardly have addressed the Jewish portion only of those churches. Again, the Epistle itself does not bear out such an idea. Chap. i. 14 would be more naturally addressed to Gentiles than to Jews. Chap. ii. 9, 10 is apparently decisive: for it could never surely be said of Jews that they had been called "out of darkness," nor that they were "once not a people, but were now the people of God." Chap. iii. 6 again (see corrections of rendering, p. 202) is best understood, if addressed to Gentiles. And in chap. iv. 3 again, it is stated of the readers that they had walked in abominable idolatries.

Particulars respecting the provinces named in the address will be found in the work above cited. They constituted the field of the Asiatic activity of St. Paul. The churches in them were in much the same condition as when that Apostle delivered his parting address to the Ephesian elders at Miletus (Acts xx.). Here, as there, the elders, or presbyters, are the only ecclesiastical officers mentioned: here, as there, they are exhorted to feed, or shepherd, the flock of God.

At the time of writing the Epistle, apparently a persecution of some kind was going on. Such expressions as ch. iii. 17, iv. 12-19, can hardly be understood without such an assumption. Judging by ch. iv. 4, 5, it would appear that the persecutors were rather heathen, than unbelieving Jews.

Evidently, from some hints in the Epistle, the churches were not free from blameable tendencies. See ch. ii. 1, 11, 12, 16; iii. 8-12; iv. 9; v. 2, 3.

To these then Peter spoke; but when, and from whence?

As to the TIME, we have the following considerations. The elements of persecution seem in it to be rather *occasional* than systematic; rather local than imperial. The apology which Christians are to give (ch. iii. 15) looks rather like one springing out of personal tyranny, than one to be rendered as a formal matter in open court; the *suffering as evil doers* being disconnected from *suffering as Christians* (ch. iv. 15, 16), seems to point to a time anterior to that when the very name of Christian was identical with that of malefactor. And in this latter case, they could

hardly be exhorted (ch. iii. 15, 16) to *live down* the charge of evil doing, seeing that they could not put off the name of Christian with which it was associated. These notices seem rather to point to a time when formal persecution had not commenced, but its elements were gathering. Christians were not likely to be molested if they lived a harmless life (ch. iii. 13, 14); in some cases they suffered for righteousness' sake, but such instances were exceptional (*ib.*). Dr. Davidson has well remarked, "The trials were not yet excessive. They were alarming in the future. A severe time was approaching. Judgment was soon to begin at the house of God. The terrible persecutions and sufferings which the Christians were about to endure, were impending." All these notes of time suit best the few years before the outbreak of the persecution by Nero: *i. e.* the date 63-67 A.D.

And the personal notices in the letter tend to corroborate this view. It would appear from a series of inferences, too long for present insertion, that the writer was acquainted with the later Epistles of St. Paul. Now the latter was probably set free from his Roman imprisonment

184 *How to study the New Testament.*

in A.D. 63. Also Mark, who in Col. iv. 10 (A.D. 61-63) is stated to have been with Paul in Rome, and in 2 Tim. iv. 11 (A.D. 67 or 68), to have been in Asia Minor, and coming with Timothy to Rome, is in one Epistle stated to be with St. Peter *in Babylon*: which assuming (see below) that city to be the well-known capital of Chaldea, he might well have been between those two dates.

Next as to the PLACE whence Peter wrote. He himself calls it BABYLON (ch. v. 13). Is this Babylon on the Euphrates? We answer, why not? An ancient opinion is quoted by Eusebius and Jerome, that the name here meant Rome, and that the Apostle uses a figurative name for it. But such a sense would surely be inconsistent with every rule of fair interpretation. And so is the meaning thus required for "She that is elect together with you," which is supposed to mean the Roman Church. We might fairly say that if we are to go so far afield for interpretations, Silvanus and Mark must also be some mythical allegorizations. I can have no doubt that all such recondite senses for simple language in a matter-of-fact letter are

beside the mark. The obvious meaning of Babylon will satisfy all the requirements, as will also the reference of the above-quoted clause to the sister-wife, whom we know, from 1 Cor. ix. 5, St. Peter carried about with him in his missionary journeys. The Epistle is addressed not to churches, but to individuals: it is then but natural, that she that was elected together with them, should be, not a church, but an individual. Their places of abode are mentioned in the address. Why not his in the salutation?

We hold the place then to have been the well-known Babylon. That city, in its decayed state, and its neighbourhood, were inhabited by Jews, long after its other inhabitants had deserted it.

As corroborative of this view it may be mentioned, that the countries specified in the address of the Epistle are enumerated in the order in which one writing from the eastward would place them—viz. from east to west and south; and that a writer in the sixth century alleges our Epistle as a proof that Christianity had spread beyond the bounds of the Roman empire during the apostolic times.

We now come to speak of the *object* of this Epistle. And we find it definitely announced by the writer himself at the conclusion: "I have written in few words, *exhorting and testifying*, that this is the true grace of God, wherein stand ye."

And as far as the fact of *exhortation* and *testimony* alternating with and being mingled with one another throughout, there is no difficulty in taking this as a description of the object of the letter. It is not quite so clear *what it is* which is described as being the true grace of God. I have elsewhere investigated this point,* and have arrived at the conclusion that by the word *this* is indicated the mass of evangelic teaching which these "select sojourners," among whom St. Peter had never himself ministered, had received from St. Paul and his fellow-workers. By this very name, "the Gospel which I preached unto you, which ye also received, *in which ye also stand*," had the Apostle of the Gentiles called his testimony in one of his Epistles (1 Cor. xv. 1).

The following table of contents of the Epistle

* 'New Testament for English Readers,' vol. ii. Introduction, p. 249.

has been given by Steiger, who has written one of the best commentaries on it:—

“Address to the elect of the triune God (i. 1-2): preciousness of that mercy of God which has thus chosen them to salvation (3-5); manifested even in their temporal trials (6-9). Salvation of which prophets spoke, and which angels desire to look into (10-12). Therefore the duty of enduring hope, and of holiness in the fear of God (13-17); [considering the precious blood paid as the price of their ransom], (18-21); and of self-purification [as begotten of God’s eternal word], (22-25); and of growth in the Truth (ii. 1-3); and of building up on Christ as a spiritual priesthood (4-5); Who is to the faithful precious, but to the disobedient a stone of stumbling (6-10). The duty of pure conversation among the heathen (11, 12): of obedience to authorities (13-17); to masters even when innocently suffering at their hands (18-20); [for such is the calling of those, for whom Christ suffered innocently], (21-25), to husbands (iii. 1-6); [reciprocal duty of husbands], (7); all, to one another, being kind and gentle; and even to enemies (8-17); for Christ

so suffered and so lives, for the living and the dead (18-20); and through His resurrection and exaltation saves us by baptism (20-22). Thus then die to sin and live to God, for Christ is ready to judge all (iv. 1-7); watching, edifying one another, and glorifying God (8-11); submitting to trial as the proof of your participation in Christ's sufferings (12-19). Elders, tend His flock, for His sake (v. 1-4); younger, be subject; all, be humble (5, 6); full of trust; watchful; resisting the devil (7-9); and may He who has graciously called you, after short suffering, strengthen and bless you (10, 11). The bearer and aim of the Epistle; salutations; concluding blessing (12-14)."

When we come to speak of the character and style of this Epistle, we are at once met by the question, Does it bear out anything like the analogy which we should expect to subsist between the character and the writing of St. Peter? And this question may safely be answered in the affirmative.

We will indicate the principal characteristics of the Epistle, and the correspondence will appear as we go on.

The designation of the whole Christian revelation as "*the grace of God*," and treatment of it as such, prevails throughout the Epistle. Compare ch. i. 3, where it is described as the power of regeneration: i. 10, where it is the salvation promised by the prophets: ii. 19, where it breaks forth even in sufferings: iv. 10, where it is distributed in spiritual gifts: v. 10, where it is the pledge of continued divine help: iii. 7, where it is itself the inheritance of life: i. 13, where it is the material of the revelation of Christ at his coming. And connected with this same, is the way in which (1) *God's acts of grace* are ever brought forward: *e.g.*, i. 20, His fore-ordination of Christ: v. 10, i. 15, ii. 9, His call of his people: i. 3, 23, His new-begetting of them by His word through Christ's resurrection: iv. 14, the resting of His Spirit on them: iv. 11, i. 5, v. 6, 10, His care for them in ministering strength to them, and guarding them by His power to salvation: and (2) *the connexion between God and His people* insisted on: *e.g.*, ii. 9, 10; iv. 17, v. 2, generally: iii. 21, where baptism is "*an inquiry towards God*:" ii. 19, where "*conscience of*

God," an expression nowhere else found, is a motive for enduring sufferings: iv. 11, where His glory is the ultimate motive of Christian action.

And in accordance with this constant setting forth of the reciprocal relation of God and His people, we find our blessed Lord ever introduced as the *Mediator*: *e. g.*, of things objective, as i. 3, of regeneration; iii. 21, of baptism: of things subjective, as i. 21, of faith and hope; ii. 5, of acceptable works for God; iv. 11, of the power to glorify God. The central point of this mediatorial work is His resurrection, i. 3, iii. 21; in subordination to which the other facts of redemption are introduced, even where they occur without any necessary reference to it, as, *e. g.*, i. 11, 19-21; iii. 18; ii. 24, 25. And those particulars of Christ's agency are principally brought forward, which are connected with the resurrection: *e. g.*, His preaching to the imprisoned spirits, iii. 19, etc.; His ascension, iii. 22; His lordship over His people, ii. 25, His future revelation, i. 7, 13, and that with judgment, iv. 5. Everywhere it is less the historical Christ, than the exalted Christ of the pre-

sent and of the future, that is before the Apostle ; the Eternal One, i. 11 ; ii. 25. Even where His sufferings are mentioned, it is ever "*Christ*," or "*the Christ*:" not so much the humiliated One, as the glorified and anointed One of God, ii. 21 ; iii. 18, etc. ; iv. 1, 13. And this, partly because their present belief on Him, not their past experience or knowledge of Him, is that which is emphasised, i. 8 ; partly for the reason next to be noticed.

Another original and peculiar feature of our Epistle is, its constant reference and forward look to the *future*. *Hope* has been considered as the central idea and subject of the Epistle : and some have given St. Peter the title of *the Apostle of hope*. Wherever we consult the Epistle, it is always the future to which the exhortations point : whether we regard the sufferings of Christ himself, as pointing on to future glory, i. 11, iv. 13 ; or those of His followers, i. 6, 7, 9. Salvation itself is "*the end of faith*," i. 9 ; is the object of living (i. 3) and certain (i. 13) hope, i. 3, 13, 21 ; iii. 15. The same expectation appears as expressed in "*honour*," ii. 7 ; "*life*," iii. 10 (compare i. 3) ; "*glory*,"

192 *How to study the New Testament.*

v. 4, 10: and as a constantly present motive, ii. 2; v. 4. The nearness of this future blessedness throws the present life into the background, so that God's people are "*strangers*" and "*sojourners*," i. 1, 17; ii. 11. This is ever before the Apostle; both in reference to his readers, iv. 13, and to himself, v. 1.

The similarity between the diction of the Epistle, and St. Peter's recorded speeches in the Acts, has been often noticed. Compare 1 Pet. ii. 7 with Acts iv. 11; i. 12 with Acts v. 32; ii. 24 with Acts v. 30, x. 39; v. 1 with Acts ii. 32, iii. 15; i. 10 with Acts iii. 18, x. 43; i. 21 with Acts iii. 15, x. 40; iv. 5 with Acts x. 42; i. 21 with Acts iii. 16; ii. 24 with Acts iii. 19, 26. In connection of sentence with sentence also (see below) there is great similarity: compare Acts iii. 21, "*Christ Jesus, whom it behoves of all things which He spoke ;*" besides the same spirit, and view of the Gospel facts and announcements, being manifest throughout. Compare, *e.g.*, the summary of that part of his first speech which is not recorded, "*save yourselves from this crooked generation,*" Acts ii, 40, with the frequent exhorta-

tions in our Epistle to separation from the heathen world.

As regards the *style* of our Epistle, it has an unmistakable and distinctive character of its own, arising very much from the mixed nature of the contents, and the fervid and at the same time practical rather than dialectical spirit of its writer. There is in it no logical inference, properly so called : no evolving of one thought from another. The word "*wherefore*" occurs only in connection with imperatives introducing practical inferences : "*because*" only as substantiating motives to Christian practice by Scripture citation or by sacred facts : "*for*" mostly in similar connections. The link between one idea and another is found not in any progress of unfolding thought or argument, but in the last word of the foregoing sentence, which is taken up and followed out in the new one.*

It has been noticed that the same thought is

* See e.g., ch. i. ver. 4, "*you*" . . . : ver. 5, "*who are*" . . . : ver. 5, "*the last time*" . . . : ver. 6, "*in which*" . . . : ver. 7, "*Jesus Christ*" . . . : ver. 8, "*whom*" . . . : ver. 9, "*salvation*" . . . : ver. 10, "*of which . . . the prophets*" . . . : ver. 12, "*unto whom*" . . . etc. etc. And so we might proceed through the Epistle.

often repeated again, and in nearly the same words.* This is consistent with the fervid and earnest spirit of the Apostle: which however, as might be expected from what we know of him, was chastened by a sense of his own weakness and need of divine upholding grace. There is no epistle in the sacred canon, the language and spirit of which come more directly home to the personal trials and wants and weaknesses of the Christian life. Its affectionate warnings and strong consolation have ever been treasured up close to the hearts of the weary and heavy-laden but onward-pressing servants of God. The mind of our Father towards us, the aspect of our blessed Lord as presented to us, the preparation by sufferings for our heavenly inheritance, all these as here set forth, are peculiarly lovely and encouraging. And the motives to holy purity spring direct out of the simple and child-like recognition of the will of our Heavenly Father to bring us to His glory.

All who have worthily commented on the

* Compare ch. iii. 1 with iii. 16, and with ii. 12; iv. 3 with i. 14 and ii. 11; iv. 12 with i. 6-9; iv. 14 with iii. 14, 17, and with ii. 20; v. 8 with iv. 7, and with i. 13.

Epistle have spoken in similar strains of its character and style. "Wonderful is the gravity and alacrity of Peter's discourse, most agreeably holding the reader's attention," says Bengel. "This Epistle has the vehemence agreeable to the disposition of the chief of the Apostles," says Grotius. And Erasmus calls it "an Epistle quite worthy of the chief of the Apostles, full of apostolical authority and dignity, sparing in words, fertile in thoughts," etc. And recently Wiesinger sums up thus his characteristic of the Epistle: "Certainly, it entirely agrees in tone and feeling with what we have before said of the character of the Apostle. His warm self-devotion to the Lord, his practical piety and his active disposition, are all reflected in it. How full is his heart of the hope of the revelation of the Lord! With what earnestness does he exhort his readers to lift their eyes above the sufferings of the present to this future glory, and in hope of it to stand firm against all temptation! He who in loving impatience cast himself into the sea to meet the Lord, is also the man who most earnestly testifies to the hope of His return—he who dated his faith from

the sufferings of his Master, is never weary in holding up the suffering form of the Lord before the eyes of his readers to comfort and stimulate them:—he before whom the death of a martyr is in assured expectation, is the man who most thoroughly, and in the greatest variety of aspects, sets forth the duty and the power, as well as the consolation, of suffering for Christ. If we had not known from whom the Epistle comes, we must have said, It must be a Rock of the Church who thus writes: a man whose own soul rests on the living Rock, and who here, with the strength of his testimony, takes in hand to secure the souls of others, and against the harassing storm of present tribulation to ground them on the true Rock of Ages." The whole may be summed up by saying, that the entire Epistle is the following out of our Lord's command to its writer, "*And thou, when thou art converted, strengthen thy brethren.*"

It remains that we give our usual list of corrections of readings and renderings.

In ch. i. 22, omit "*through the Spirit,*" and for "*with a pure heart,*" "from the heart." In ver. 23, at end, omit "*for ever.*" In ver. 24, for "*the glory of man,*" read "its glory."

In ch. ii. 2, after "thereby" at end, add "unto salvation." In ver. 5, for "*an holy priesthood*," read "for an holy priesthood." In ver. 6, for "*Wherefore also*," read "Because." In ver. 8, read "and he is a stone," etc. In ver. 20, read "but if when ye do well and suffer for it, ye shall take it patiently, it is glory, for this is thankworthy with God." In ver. 21, read "suffered for you, leaving you an example," etc. In ver. 25, for "*as sheep going astray*," read "going astray as sheep."

In ch. iii. 1, read "so that even if any obey not the word they also shall be won by the behaviour of the wives." In ver. 7, read "heirs with you" (see corrections of rendering, p. 202). In ver. 8, for "*courteous*," read "humble-minded." In ver. 9, for "*knowing that*," "because." In ver. 13, for "*followers*," read "imitators." In ver. 15, for "*the Lord God in your hearts*," "Christ in your hearts as Lord." For "*with meekness and fear*," read "but with meekness and fear." In ver. 16, for "*whereas they speak evil of you, as of evil doers*," read "in the matter in which ye are spoken against." In ver. 20, omit "*once*." For "*few*," read "few

198 *How to study the New Testament.*

persons." In ver. 21, for "*the like figure whereunto,*" read "which, the antitype of that;" and for "*us,*" "*you.*"

In ch. iv. 1, omit "*for us.*" In ver. 3, omit "*of our life,*" and "*us.*" In ver. 8, for "*shall cover,*" "*covereth.*" In ver. 14, at end, omit "*on their part he is evil spoken of, but on your part he is glorified.*" The words are not found in any of the oldest MSS. or versions. In ver. 16, for "*on this behalf,*" "*in this name,*" viz. of Christian. In ver. 19, omit "*to him,*" and "*as,*" with the comma preceding it.

In ch. v. 1, after "*The elders,*" insert "*therefore.*" In ver. 5, for "*all of you be subject one to another, and be clothed with humility,*" read "*all gird on humility.*" In ver. 8, omit, "*because.*" In ver. 10, for "*us,*" read "*you.*" For "*make you perfect,*" etc., read "*shall himself make you perfect, stablish, strengthen, settle you.*" In ver. 11, for "*To Him be glory and dominion,*" read "*To Him be the might.*" In ver. 12, for "*wherein ye stand,*" read "*wherein stand ye.*" In ver. 14, end, omit "*Jesus,*" and "*Amen.*"

In renderings the corrections are, as usual, more numerous.

In ch. i. 1, for "*scattered*," substitute "of the dispersion." In ver. 2, for "*through*," "in." In ver. 3, for "*hath begotten*," "begat." For "*by*," "through." In ver. 5, for "*by the power*," "in the power." In ver. 6, for "*wherein*," which is ambiguous, substitute "in which time;" and for "*through*," "in." In ver. 7, for "*than of gold*," "than gold," and for "*though it be tried with fire*," "yet is tried with fire." And for "*appearing*," "revelation." In ver. 8, for "*full of glory*," "already glorified." In ver. 10, for "*the prophets have inquired*," "prophets inquired." In ver. 11, "*the sufferings of Christ*," ought never to have been so rendered. The Greek expression is far other. It is, "the sufferings towards," or "regarding," or "that pointed at," Christ. Perhaps the nearest our English idiom would be, "the sufferings regarding Christ." And then proceed, "the glories that should follow them." In ver. 12, for "*the angels*," "angels." In ver. 13, for "*to the end*," "perfectly;" and for "*to be brought*," "being brought." In ver. 14, for "*obedient children*," "children of obedience." Read ver. 15, "but rather after the pattern of

200 *How to study the New Testament.*

that Holy One which called you, be ye yourselves also holy in all behaviour." Read ver. 17, "And if ye call upon as your Father Him who," etc. In ver. 18, for "*conversation*," "behaviour." Read ver. 19, "but with precious blood as of a lamb without blemish and without spot, even the blood of Christ." In ver. 20, for "*was*" (first time), "hath been." In ver. 21, for "*that . . . might be*," "so that . . . are." In ver. 22, for "with a pure heart fervently" (see corrections of readings, p. 196), "from the heart earnestly." In ver. 24, for "*withereth*," "withered," and for "*falleth*," "fell." In ver. 25, for "*is preached*," "was preached."

In ch. ii. 1, for "*laying aside*," "having laid aside." In ver. 2, for "*the sincere milk of the word*," "the spiritual guileless milk." In ver. 3, for "*gracious*," "good." In ver. 4, for "*precious*," "had in honour." In ver. 5, for "*lively*," "living." For "*by*," "through." In ver. 6, for "*precious*," "had in honour." In ver. 7, for "*he is precious*," "is the honour." In ver. 8, for "*at the word, being disobedient*," "being disobedient to the word." In ver. 9, for "*praises*," "virtues." In ver. 10, end, read "which

were unpitied, but now have obtained compassion." In ver. 11, for "*strangers and pilgrims*," "sojourners and strangers." In ver. 12, for "*conversation*," "behaviour;" and for "*honest*," "comely;" and for "*whereas*," "in the matter in which." Before "behold," omit "*shall*." In ver. 14, for "*the punishment of*," "vengeance on." In ver. 15, for "*foolish men*," "those foolish men." In ver. 16, for "*maliciousness*," "your maliciousness." In ver. 18, the original has only "servants, subject unto," etc. For "*gentle*," "considerate:" for "*froward*," "perverse." In ver. 19, for "*grief*," "tribulations." In ver. 23, there is nothing in the original corresponding to the word "*himself*." I would rather supply "them," *i. e.*, those who inflicted those sufferings. In ver. 24, for "*being dead*," "having died." For "*stripes*," "stripe."

In ch. iii. 1, again, "*be*" is not expressed in the Greek. The clause depends, as did ch. ii. 18, on the commands which preceded: "Servants, by being subject," etc.: and now, "wives, by being in subjection," etc. In ver. 4, for "*in that which is not corruptible, even the ornament*," "in the incorruptible ornament." In ver. 5,

202 *How to study the New Testament.*

for "*trusted*," "*hoped*." In ver. 6, for "*whose daughters ye are*," "of whom ye have become children." For "*amazement*," "sudden fear." In ver. 7, for "*dwell*," "*dwelling*" (see p. 197). In ver. 8 also, as in ver. 7, for "*be ye all*," "all being." In ver. 9, no one would dream that "*blessing*" (first time) is a participle, agreeing with those addressed; but so it is. In order then to shew this, I would begin the verse "Not rendering to others evil for evil, or reproach for reproach; but contrariwise blessing them." For "*are*," "*were*." In ver. 10, for "*will love life*" etc., "*desireth to love life, and to see*." In ver. 11, for "*eschew*," "*turn away from*;" and for "*ensue*," "*pursue*." In ver. 14, "*But and if*" is a corruption of "*But an if*," an old idiom in which "*an if*" is equivalent to *if*. Instead of it, "*But if even*." For "*of their terror*," "*with their terror*:" with the terror which they feel. In ver. 16, for "*whereas*," "*in the matter in which*." In ver. 18, for "*hath suffered*," "*suffered*;" for "*the just for the unjust*," "*a just person for unjust persons*;" and for "*quickened*," "*made alive*," as more intelligible. Ver. 19 should run, "*In which he also went*," etc. On

ver. 21, beginning, see corrections of readings, (p. 198). For "*the answer of a good conscience towards God*," substitute "the inquiring of a good conscience after God."

In ch. iv. 2, "that ye no longer should live the rest of your time." For "*to*" (twice), read "by." In ver. 3, for "*wrought*," "wrought out." For "when ye walked," "walking as ye have done." In ver. 4, for "*excess*," "slough." In ver. 6, for "*also to them that are dead*," "to dead men also." In ver. 8, for "*have fervent charity among yourselves*," "having your love towards one another fervent ;" and for "*charity*" (afterwards), "love ;" and for "*the multitude*," "a multitude." In ver. 9, for "*use*," "using ;" and for "*grudging*," "murmuring." Read ver. 11, "If any speaketh,—as the oracles of God : if any ministereth,—as of the ability which God bestoweth." For "*praise and dominion*," "the glory and the might." In ver. 13, for "*inasmuch as*," "in as far as."

In ch. v. 1, for "*that shall be*," "which is about to be." In ver. 3, for "*God's heritage*," "your portions." In ver. 4, for "*shall appear*," "shall be manifested." For "*a crown of glory*"

204 *How to study the New Testament.*

that fadeth not away," "the amarantine crown of His glory." The adjective signifies, not "*unfading,*" but "composed of the flower called amarantus," the everlasting or unfading flower. In ver. 9, for "*the same afflictions are accomplished,*" "the very same sufferings are being accomplished." For "*brethren,*" "brotherhood." In ver. 11, for "*glory and dominion,*" "the might." In ver. 12, for "*a faithful brother unto you, as I suppose, I have written briefly,*" "the faithful brother, as I reckon, I have written unto you in few words." Read ver. 13, "She that is elected together with you in Babylon saluteth you:" viz. Peter's wife, then with him at Babylon. In ver. 14, for "*with*" (second time), "to."

VIII.

THE SECOND EPISTLE OF PETER, AND THE EPISTLE OF JUDE.

THIS chapter will differ somewhat from our previous ones, in that it will have to deal with an Epistle of doubted authenticity, and also to institute a comparison between two Epistles as to a passage strangely identical in both.

There have been, from the earliest times, grave doubts as to the genuineness of the "Second Epistle of Peter." I will state briefly the grounds of them. The first is, the entire absence of mention of the Epistle in the earliest Christian writers, and the rareness, and, when apparently occurring, the unsatisfactory character as to precision, of even any allusions to it in the same writers. The most relied on of these

206 *How to study the New Testament.*

hardly amount to more than the occurrence of a somewhat similar thought in somewhat similar words; and would never have been suspected to be a reference to any other writing, except for this inquiry.

The testimonies to the Epistle, when they begin to appear, are but indirect. The earliest is that of Eusebius, who relates of Clement of Alexandria, that he, in his expositions of the canonical Scriptures, "did not pass over even the disputed books, such as that of Jude, and the rest of the Catholic Epistles, and that of Barnabas, and that called the Apocalypse of Peter." Here, our Epistle is not named, though apparently included in "the rest of the Catholic Epistles;" and after all, the evidence for it, when obtained, is but weak, for it is classed with two books which have been universally rejected from the canon.

Origen, as reported by Eusebius, says, "Peter, on whom the Church of Christ is built, over which the gates of hell shall not prevail, has left one acknowledged Epistle: perhaps also a second; for it is doubted about."

But on the other hand, in Origen's extant

works, he again and again quotes this Epistle as Scripture. It is true that this is in those works of which we possess only a Latin translation; but this can hardly alter the force of the evidence. The probability is, that Origen quoted in this case as loosely as in that of the Epistle to the Hebrews, which he denies to be St. Paul's, but constantly quotes as St. Paul's.

Firmilian, disciple of Origen (died in 270), says that the Apostles "Peter and Paul, in their Epistles, execrated heretics." Now this St. Peter does not do in his first Epistle; so he must be alluding to the second.

Eusebius says that one Epistle of Peter, which is called the first, is received and used as undoubted by the ancient presbyters; that the Epistle called his second is received, but not as among the New Testament writings; that, appearing useful to many, it has come to be revered with the other Scriptures.

Jerome says that St. Peter wrote two Epistles, which are named catholic, of which the second is by most denied to be his, on account of the dissonance of style from the former Epistle. But this dissonance he elsewhere ascribes to St.

208 *How to study the New Testament.*

Peter having used two *interpreters*, i. e., writers who put his thoughts into Greek for him.

After this time, it was generally received as canonical. It is, however, worthy of notice that it is not contained in the ancient Syriac version.

At the time of the Reformation, the doubts revived; and several of the chief German critics, including even Neander, entertain them.

They are based very much, as they were of old, on the alleged dissonance of tone and style from the first Epistle. Now in dealing with such an allegation, we ought to be careful to ascertain, first what the character of the supposed writer is, and secondly, what the circumstances are under which the two Epistles were written.

As to the former of these, we know that St. Peter was impulsive, of strong feeling, not showing great continuity or consistency of thought, but going off irregularly to introduce mysterious and outlying points. So that, with a certain personal identity, we might expect to find this writer not so much repeating himself, as taking up fresh moods of mind according to varying

circumstances. It may illustrate what I mean, if I adduce another New Testament writer with whom this irregularity and variety were emphatically not the case: I mean, St. James. If a second Epistle of St. James were handed down to us, as much differing in style from his first as this does from the former one of St. Peter, we should not hesitate a moment to pronounce it spurious. His mind, and view of things, and manner of treating the Christian life, are so stereotyped, that for him to adopt another style would seem almost an impossibility.

But now let us look at the circumstances—at the occasion and object of this second Epistle, as compared with those of the first. There, we found that exhortation and testimony alternated: that the whole Christian revelation is known as the grace of God, and His acts of grace are ever brought forward: that our Lord is ever introduced as the Mediator, and His resurrection ever dwelt on, in itself, and in its consequences. We found that the Christian hope is evermore before the writer, insomuch that some have considered it the central idea and subject of the Epistle. Now nothing can be more different

than all this from the character of the circumstances which seem to have ruled the style of the second Epistle. Its general aspect is prohibitory and cautionary. There is indeed exhortation, but its key is regulated by this general purpose. The "knowledge of our Lord Jesus Christ," which the writer so fervently enforces, is to keep the readers from being led away with the error of the wicked. These wicked are persons who denied the lordship of Christ; which lordship therefore is carefully asserted at every turn. It is remarkable that, while in the former Epistle, in which grace and salvation were so prominent, the Redeemer is commonly "*Christ*" (i. 11, 19; ii. 21), or "*Jesus Christ*" (i. 1, 2, 3, 7, 13; ii. 5; iii. 21; iv. 11), or "*Christ Jesus*" (v. 10),—in this He is "*our Lord (and Saviour)* *Jesus Christ*" (i. 1, 11; ii. 20; iii. 18), "*our Lord Jesus Christ*" (i. 8, 14, 16), or "*Jesus our Lord*" (i. 2), but never simply "*Christ*," or "*Jesus Christ*," or "*Christ Jesus*." This is strikingly characteristic of the differing attitude of the writer's mind in the two Epistles. In the first, encouragement is to be derived from community of suffering and glorification with

Him: therefore His lordly titles are dropped, and His office or person, or both combined, are put forward. But in the second, where warning and caution against rebellion are in view, we are ever reminded of His lordship by "*Lord*," and for what He has done for us by "*Saviour*," being His titles.

But it is not true that in all respects the tone and style of the two Epistles differ. The same view of ancient prophecy prevails in both (see 1 Peter i. 10-12; 2 Peter i. 19-21; iii. 2): the new birth by the word of God (1 Peter i. 22; ii. 2) is found again in 2 Peter i. 4: the peculiar term "*virtues*" applied to God is found in both Epistles (1 Peter ii. 9; 2 Peter i. 3, corrected reading, p. 229). If we have the expression "*without blemish and without spot*" in 1 Peter i. 19, we have "without spot and blameless," 2 Peter iii. 14, and indeed ii. 13.

Two objections have been made to the genuineness of our Epistle, which are not a little curious, as they seem to destroy one another. One is, that the writer seems so very careful to tell us that he is the apostle Peter, thereby betraying that he is not that

apostle. Taking this by itself, we may fairly reply that when a writer is cautioning against false teachers, it is very natural for him, as St. Paul did when writing to the Galatians, to assert his own commission and personal qualification as a teacher. It is just what St. Peter himself did in the first Epistle, ch. v. 1, etc. But combine this with the other objection ; which is that by ch. iii. 2 the writer distinguishes himself from the apostles, and therefore is not one of them. These objections are made by the same writers. But it is plain that they overthrow the one the other. How can a writer be elaborately trying to make himself out to be St. Peter, and at the same time exclude himself from the number of the apostles altogether ?

Another objection is the mention of the Epistles of St. Paul made by the writer, ch. iii. 15, 16. They are there spoken of as already existing in some number, and as forming part of the canonical Scriptures. But much more has been found in this curious passage than it really imports. It refers not, of course, to all the now reputed Epistles of St. Paul, as some

seem to take it, but only to all those which the writer had seen; and it makes no assertion as to the canonical Scriptures, but merely implies that certain writings by Christian teachers were reckoned as on a level with the Old Testament Scriptures, and called by the same name. This may have been the case very early; indeed, by St. Paul giving command that his Epistle to the Colossians should be read in the church at Laodicea, and the Epistle to that church at Colossæ, it would seem that he contemplated his Epistles being at once ranked with the Scriptures, which were read in the churches.

I may mention two or three notes of genuineness, which, though they may be considered slight, yet are of interest. In ch. i. 17, 18, the writer refers to his presence at our Lord's transfiguration. It is a remarkable coincidence that close to that passage we find two uncommon words, which both occur in the narrative of the transfiguration in the Gospels. The one of these is "*tabernacle*," 2 Pet. iii. 13, 14; and it was Peter who proposed on the mount to make three *tabernacles*: the second is "*exodus*,"

214 *How to study the New Testament.*

in the unusual sense of decease or death, 2 Pet. i. 15; and we read in Luke ix. 28, that Moses and Elias appeared in glory, and spake of His *exodus* (decease), which he should accomplish at Jerusalem. Other coincidences are the use of certain words rarely found in the New Testament, but also occurring in Peter's speeches, or narratives apparently derived from him, in the Acts of the Apostles. Such are the word "*godliness*," found abundantly in the Pastoral Epistles of St. Paul, but, besides, only in 2 Pet. i. 3, 6, 7, and in Peter's speech in Acts iii. 12 :—"godly," 2 Pet. ii. 9, Acts x. 2, 7, where only the word occurs in the New Testament; "*being punished*," found in 2 Pet. ii. 9, Acts iv. 21 only; "*the day of the Lord*," 2 Pet. iii. 10, Acts ii. 20, the only places where the expression occurs, except 1 Thess. v. 21.

"Our general conclusion must be in favour of the genuineness and authenticity of the Epistle. The subject is not without considerable difficulty, arising mainly from the non-recognition of it in the early centuries. But this is in some measure accounted for by the lateness of its appearance, and is a difficulty

not confined to it alone, but shared by several of the later New Testament writings. Another weighty reason in its favour is the immense gulf of difference of style which separates this from even the earliest of the post-apostolic writings.

“The Epistle is one of those latter fruits of the great outpouring of the Spirit on the Apostles, which, not being entrusted to the custody of any one church or individual, required some considerable time to become generally known; which, when known, were suspected, bearing as they necessarily did traces of their late origin, and notes of polemical argument; but of which, as apostolic and inspired writings, there never was, when once they became known, any general doubt; and which, as the sacred canon became fixed, acquired, and have since maintained, their due and providential place among the books of the New Testament.” *

The object and aim of the Epistle have been already hinted at; they are best set forth in the

* ‘New Testament for English Readers,’ vol. ii. Introduction, p. 273.

216 *How to study the New Testament.*

two last verses of it, as being a caution to the readers against falling from their steadfastness, and an exhortation to grow in the knowledge of the Lord Jesus Christ.

To the fervent enforcing of this latter and main purpose ch. i. 1-11 is devoted. Then (i. 12-21) the grounds of this knowledge are stated to consist in the apostolic testimony and prophetic announcement. This serves as an introduction to the description of the false teachers and prophets who were coming in among them (ch. ii.). In ch. iii. the further error which should arise, that of rejecting the hope of the Lord's coming, is stigmatized, with a reference to the Epistles of St. Paul, as teaching the same truths, but being perverted, like the other Scriptures, by the ignorant and unstable. The main purpose of exhortation is, notwithstanding many allusive and polemical digressions, kept closely in view throughout. The later portions are all based on the earlier. The whole sprung from a holy desire to build up and confirm the readers, in especial reference to certain destructive forms of error in doctrine and practice which were then appearing, and would continue to wax onward.

On those forms of error themselves more will be presently said, when we come to speak of the remarkable passage, common to this Epistle and that of St. Jude; and there also we shall deal with the probable date of the Epistle.

When we inquire for what readers it was written, we find very few data to guide us. They seem, in part at least, to have been identical with those addressed in the former Epistle (see ch. iii. 1); the same seems implied in ch. i. 15.

The opening address is more general than that of the first Epistle, and seems to extend to all who love the Christian name. The same inference is also confirmed by observing that the whole tone of the letter is more generalized than that of the former one; the peculiar circumstances of persecution, which are there so much dwelt upon, are not adduced here.

We now come to speak of the EPISTLE OF JUDE. And first for its genuineness. This too was doubted in the early ages. Eusebius says "Among the disputed books, but still known to most, are the so-called Epistles of

218 *How to study the New Testament.*

James and that of Jude;" but, he says that it was publicly read with the rest in the churches. And primitive testimony in its favour is very strong. Tertullian, Clement of Alexandria, Origen, all cite it as Scripture; and the very ancient catalogue of the Scripture books, known as the Muratorian fragment, speaks of it as genuine and canonical. In later times, it has generally been received as authentic, even by some of those who are fond of questioning in this matter. We may fairly say, that the doubts entertained about the Epistle in early times, and the fact that few traces of it are found in the primitive Fathers, may be accounted for partly from its shortness, partly from its presumed reference to apocryphal sources (see p. 223), partly from its appearing not to have been written by an Apostle.

The author calls himself, verse 1, "*servant of Jesus Christ,*" and "*brother of James.*" The former of these designations is never used alone to designate an Apostle (see Rom. i. 1; Tit. i. 1; 2 Pet. i. 1). And that this writer was not an Apostle is probable from the second designation also. One who had a direct commission from the

Lord Jesus Christ is not likely to have dropped all mention of that commission, and to have adduced a fellow-man as greater than himself, and as bespeaking respect for that which he was about to write.

It is said indeed in answer to this, that the Apostle Judas ("not Iscariot") is in the Gospels called "*the brother of James.*" But first it is uncertain whether we are right in thus filling up what is in the Greek merely "*Jude of James,*" or "*James's Jude.*" The supplement was probably an inference from the opening of this Epistle, and to quote it as evidence here is arguing in a circle.

If we are to inquire how any one should come to call himself "brother of James," we are at once led to ask who this James might be. There are two apostolic persons of that name, the Apostle James, son of Alphæus, and James, "the brother of the Lord," bishop of the church at Jerusalem, and, as we have maintained, the writer of the Epistle bearing the name of James.

Those who take the former to be here meant, hold the view mentioned above, that this writer

is the Apostle St. Jude. It may easily be inferred from what has been said in a former paper on the Epistle of James, that the latter, "the brother of the Lord," is the person whom I believe to be here intended, and that in consequence I hold this writer to be the Judas of Matt. xiii. 55, another brother of our Lord, and a younger son of Joseph and Mary.

Some have objected that had this been so, the writer would have styled himself, not "*the brother of James*," but "*the brother of Jesus Christ*." I can only say that any one to whom this seems possible, has his first lesson as to the spirit and feeling of the apostolic body yet to learn. Such a designation would at once stamp an Epistle as spurious, and as belonging to the darker times, when superstition regarded earthly relationship to Christ as matter of reverence.

Of the personal history of this Judas, one of the Lord's brethren, we know nothing. Eusebius relates from Hegesippus, that the Emperor Domitian, being jealous of the survivors of the family of David, sent for and examined two grandsons of this Judas, but finding that their whole property consisted of thirty-nine acres

of land, out of which they had to pay taxes, and seeing their hands callous with the marks of labour—having also ascertained that the kingdom expected by them was angelical and celestial—he dismissed them.

All we know respecting this writer must be gathered from the Epistle, as treated of below.

Its intended readers are not specified any further than that they are Christians. They seem to be Jews, from the altogether Judaic spirit of the Epistle, and from its appeal to Jewish traditions, and perhaps to Jewish books. They dwelt among an abundant and a wicked population: some think in Corinth; some in Egypt, to which it is said the physical phenomena (of verses 12, etc.) correspond; some in a commercial city in Syria.

The time of writing is in some uncertainty. "The state of the church indicated in the Epistle is one not far advanced in historical development. The evil men were as yet mixed with the church—rocks of danger in their feasts of love (ver. 12, corrected reading, p. 234). They had not yet been marked off and stigmatized: for this very purpose the Epistle is written,

222 *How to study the New Testament.*

that these might lie no longer latent in the bosom of the Church. All this points to an early date.”*

In ver. 17, reference is made to previous teaching by the Apostles. But it is so made, as to imply that the persons addressed had heard the Apostles for themselves, though their presence may have been now removed; and to make it improbable that the Epistle was written *after* the apostolic age.

No mention is made in the Epistle of the destruction of Jerusalem. This we may perhaps judge would scarcely have been so, had it been written after that event. So signal an instance of God’s retributive justice would hardly have escaped mention when the writer was writing to Jews, and especially citing examples thereof.

These considerations induce me to suppose the date to have been before the year 70 A.D., but probably not long before. The Epistle would seem to have been written in Palestine (ver. 5) but this is quite uncertain.

* ‘New Testament for English Readers,’ vol. ii. Introduction, p. 304.

The style and tone of the Epistle are those of a rough, incisive earnestness, rising, in its denunciatory passages, into majesty and eloquence. The writer seems to have been a plain man, but of a fiery spirit, deeply imbued with Old Testament and traditional zeal. But there are unmistakable signs of a loving heart, beating beneath the rough surface. Not only does he introduce his stern message by wishes for the multiplication of "mercy, peace, and love," but that message itself, and the warning reminiscence of ver. 17, both are recommended by the address to his readers as "beloved;" and in verses 22, 23, he enjoins compassion towards the erring, and saving the sinner while hating the sin.

It is hardly necessary to give a detailed account of the contents. The object—to keep the reader steadfast in the faith—is carried out by fervent denunciation of those who would lead them away from it. It may be worth while to notice the formal recognition, in verses 20, 21, of the doctrine of the Holy Trinity.

Two points of some interest arise. The former of these is the apparent reference to apocryphal books. In ver. 14 a prophecy is cited

224 *How to study the New Testament.*

as having been uttered by Enoch, the seventh from Adam. This prophecy is found related in the apocryphal "Book of Enoch," a production, according to some, of the times of Herod the Great; according to others, partly of the Macca-bæan period, partly of that of Herod; but according to the latest and best writer on the subject (Professor Volkmar), of the time of the sedition of Barchochebas, about 132 A.D. Still, we are in uncertainty whether the passage in question may not have been, either originally or subsequently, inserted into the Book of Enoch *from our Epistle*; or, again, whether both that and our writer may not have alike taken it from ancient Jewish tradition. The former of these suppositions is rendered likely, from the fact that the particulars respecting the fallen angels, ver. 6, are also found in the Book of Enoch.

Another passage in our Epistle supposed to have come from an apocryphal source is, the reference to the dispute between the archangel Michael and the devil about the body of Moses. Origen says, "In the Ascension of Moses, of which book the apostle Jude makes mention in his Epistle, Michael the archangel," etc. But

no such tradition is found in any apocryphal or rabbinical book now extant: and it was more probably matter of tradition only.

We now come to the comparison of the remarkable passage, Jude 3-19, 2 Pet. ii. 1-19, describing the heretical enemies of the Gospel in terms so similar as to preclude all idea of entire independence. Of course, we have nothing to do here with persons who would maintain that each of these passages was a special revelation, wholly independent of the other. To our mind, once admit any such hypothesis, and you destroy Christianity. It has pleased God to rest the facts of his Gospel on human testimony, and the doctrines of his Gospel on human teaching by written words. Take out the epithet "human" in these, and you take away that by which the Gospel lays hold on the spirit of man, and you leave it a mere clap of thunder.

If these considerations of human probability are here, as everywhere else, to be introduced into our estimate of the Scriptures, then we must infer, either that one of these writers saw and used the text of the other, or that both drew

226 *How to study the New Testament.*

from a common source, oral or documentary. That both used a common document is most improbable, because the curious concurrences and divergences could not be thus accounted for. Of course, it is possible that both drew from a common oral source, from some description current as an utterance of the Spirit in the apostolic circle. But, looking at the two passages as they stand, this also must be dismissed as highly improbable. There is, as we shall presently see, an intent, and consistent purpose in the divergences, which keep us from imagining that the two are different reports of what was once the fountain of both. The phenomena are altogether different from those apparent in any parallel passages in the Gospels.

We are thus reduced to believe, that one must have seen and used the text of the other. And if so, then which was prior to the other?

Here I conceive there can be little doubt. Let us look at the objects of the two. Jude tells us that he is describing "*ungodly men, who turn the grace of God into lasciviousness, and deny the only Master and our Lord Jesus Christ.*" St. Peter is not describing the same persons,

though in several points the descriptions coincide. He is concerned with "*false teachers*," answering to the "*false prophets among the people*" of old. These, too, are described as denying "*the Master who bought them*." In 2 Peter (ch. ii. 1) we have but the slightest reminiscence of Jude's first historical example of the destruction of the unbelievers, as not being to his purpose, and the words are very curious. Jude says that, "*the Lord* (or "*Jesus*," see corrections, p. 234) *having saved the people out of the land of Egypt, afterwards destroyed them that believed not*." Of all this Peter retains only the expression "*among the people*," and omits the rest. Next we remark that Jude's second example, the "*angels which kept not their first estate, but left their own habitation*," so instructive as against apostates, shrinks up in the other writer into "*angels when they had sinned*," and is thereby made into a proof that God regards not the highest dignities in those who turn against him. Here the special and pointed instance of Jude is generalized by abridgment in Peter. The next example, that of the Flood, is found in Peter alone, adduced with a view of exalting the

228 *How to study the New Testament.*

true prophet, Noah, the teacher of righteousness. But, had Peter written first, is it conceivable that Jude would have omitted words so exactly suiting his purpose as those of the latter part of 2 Peter ii. 5? I will not weary the reader by going through every verse of each passage, but will leave him in the main to do it for himself, assuring him that he will find the same view, that of the priority of Judé, and the adaptation of his words to a somewhat different purpose by Peter, corroborated at every step. I will cite only one more instance of this: In Jude, vers. 8, 9, we have, "*In like manner these dreamers also defile the flesh, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*" Whereas in 2 Peter ii. 10, we read, "*Them that go after the flesh in lust of uncleanness, and despise government. Presumptuous, self-willed, they are not afraid to rail at dignities. Whereas angels, though they be greater in strength and might, bring not railing judgment against them before the Lord.*" Now here the tenth verse in St. Peter

would be simply unintelligible taken by itself, and never could have been written, except as the adaptation of something ampler and more perspicuous than itself. This instance is, to my mind, decisive of the priority of the passage in Jude to that in 2 Peter.

This result would remove the time of writing the latter Epistle to close upon the destruction of Jerusalem. Indeed, as there is no especial reference to Jews in it, and as it has no traces of having been written in Palestine, there would be no reason for mentioning that event, even had it happened.

It now remains that we should give our usual list of corrigenda for both Epistles, and first for 2 Peter. In respect of variation in the *reading* of the text, the following are required:—

In ch. i. 1, the ancient authorities read not "*Simon*," but "*Symeon*." In ver. 3, for "*to glory*," "by his own glory." In ver. 12, for "*I will not be negligent*," read "I will be sure." In the latter part of ver. 21 there is great confusion in the ancient MSS. I have adopted the text of the Vatican MS., "but men had utterance from God, being moved by the Holy Spirit."

230 *How to study the New Testament.*

In ch. ii. 2, the word "*pernicious*" has no authority whatever. All the MSS. have "*licentious*." In ver. 4, for "*chains*" all the oldest MSS. have "*dens*." In ver. 17, omit the words "*for ever*." In ver. 18, for "*those that were clean escaped*," read "those that are scarcely escaping." In ver. 22, omit "*But*."

In ch. iii. 2, for "*the commandment of us the Apostles of the Lord and Saviour*," read "the commandment of the Lord and Saviour given by your Apostles." In ver. 3, for "*scoffers*," "*scoffers in their scoffing*." In ver. 7, for "by the same word," some of the ancient MSS. have "by his word." But it is uncertain which is the true reading. In ver. 9, "*to us-ward*" should be "*to you-ward*." In ver. 10, "*in the night*" is not found in our three oldest MSS. It probably got in here from 1 Thess. v. 2. In ver. 11, for "*Seeing then that all these things shall be dissolved*," "*Seeing that all these things shall be thus dissolved*" is in two of our oldest MSS., and is probably the right reading. In ver. 16, "in which are some things hard to be understood," our three most ancient MSS. have the relative "*which*" in the feminine gender,

and therefore referring to "Epistles," which has preceded, not to "things" or "subjects" understood. It will be best, therefore, to read, "in which Epistles."

The corrections to be made in the rendering of the original are as follows :—

In chap. i. 1, for "*through* the righteousness," "in the righteousness;" for "God *and* our Saviour," "our God and [our] Saviour." It is not probable that the appellations "God" and "Saviour" both belong to "Jesus Christ," which follows. In ver. 2, for "*through*," "in." In ver. 4, for "*Whereby*," "through which;" and for "*exceeding*," "his exceeding." "Through lust" is literally, "in," *i.e.*, "existing in lust." In ver. 5, for "*beside this*," "for this reason." For "*add to your faith*," "provide, in [the exercise of] your faith." In ver. 6, for "*temperance*," "self-restraint;" and for "*to*," five times in verses 6 and 7, "in your." For "*charity*," "love." In ver. 8, for "*in* the knowledge," "towards the perfect knowledge." In ver. 9, for "*But*," "for." In ver. 19, for "*We have also a more sure word of prophecy*," "And we have more secure the prophetic word."

232 *How to study the New Testament.*

In ver. 20, for "*is of*," "*cometh of*," i. e., ariseth from, in its source.

In ch. ii. 1, for "*damnable heresies*," "*heresies of destruction*." For "*Lord*," "*Master*." In ver. 3, for "*through*," "*in*;" for "*whose judgment*," "*for whom the sentence*;" and for "*damnation*," "*destruction*." In ver. 4, for "*the angels that sinned*," "*angels when they had sinned*." For "*to be reserved*," "*being reserved*." In ver. 7, for "*the filthy conversation of the wicked*," "*the behaviour of the lawless in their licentiousness*." In ver. 9, for "*to be punished*," render "*punishment*." In ver. 10, "*dignities*" is literally "*glories*." In ver. 11, for "*which are*," "*though they be*;" for "*power*," "*strength*;" and for "*accusation*," "*judgment*." In ver. 12, for "*natural brute beasts*," "*irrational animals*;" and for "*made*," "*born*." In ver. 13, for "*as they that count it pleasure to rest in the daytime*," "*counting as pleasure that delicate living which is but for a day*." In ver. 14, "*adultery*" is literally "*an adulteress*," the object of the unlawful desire. For "*cease*," "*be made to cease*." For "*beguiling*," "*alluring*." For "*cursed children*,"

"children of the curse." In ver. 18, for "*when they speak*," "by speaking." For "*through the lusts of the flesh, through much wantonness*," "with lusts, by wantonness of the flesh." In ver. 19, for "*servants*," "slaves." In ver. 20, for "*through*," "in."

In ch. iii. 5, for "*of old*," "from of old ;" and for "*standing out of the water and in the water*," "formed out of water and by means of water." In ver. 6, for "*whereby*," "by which waters." In ver. 10, for "*a great noise*," "a rushing noise ;" for "*the elements*," "the heavenly bodies ;" and for "*shall melt with fervent heat*," "shall be scorched up and dissolved." In ver. 11, for "*conversation*," "behaviour." In ver. 12, for "*hasting unto*," "hastening ;" i. e., actually bringing on the coming of; and for "*the elements shall melt with*," "the heavenly bodies shall be scorched up and melted with." In ver. 14, for "*of him*," "in his sight," placed at the end after "blameless." In ver. 16, "ignorant" would better express the meaning than "*unlearned*." In ver. 17, for "*led away with*," "led away together with." The word is, remarkably enough, the same as

234 *How to study the New Testament.*

that used by St. Paul, Gal. ii. 13, with reference to Barnabas, when he was induced to follow the vacillation of St. Peter at Antioch. In ver. 18, for "*grace, and the knowledge*," "the grace and knowledge." For "*glory*," "the glory."

In the Epistle of Jude, ver. 1, for "*sanctified by*," all the oldest authorities read "beloved in." In ver. 4, for "*the only Lord God*," "the only Master." In ver. 5, there is some confusion. Where the Authorized Version has "*the Lord*," with some of the ancient authorities, others read "God," and these terms are varied and combined in others. But the Alexandrine and Vatican MSS. have "Jesus," which, as being the more difficult reading, was probably the original, and therefore ought to be adopted. For "*afterward*," all the oldest MSS. have "secondly." In ver. 12, for "*about*," all the MSS. have "away." In ver. 22, for "*of some have compassion, making a difference*," the more probable reading is, "some indeed convict, when they contend with you." In ver. 23, "*with fear*" is omitted by all the oldest MSS. After the word "fire," the three oldest MSS. have, "and of others have compassion with fear,

hating even," etc. In ver. 25, after the word "Saviour," insert, with all the oldest MSS., "through Jesus Christ our Lord." For "*both now and ever*," all the oldest MSS. have "before all time, and now, and to all ages."

In the translation the principal needful corrections are these:—In ver. 1, for "*the servant*," "a servant." For the present end of the verse substitute "to the called, beloved in God the Father, and preserved for Jesus Christ." In ver. 3, after "unto you" (second time), insert "forthwith." For "*once*," "once for all." In ver. 4, for "there are certain men crept in *unawares*," "there crept in certain men." Then proceed, "were of old written down in prophecy for this judgment." In ver. 5, for "I will therefore," "I wish therefore to." For "*though you once knew this*," "knowing as you do all [these] things once for all." In ver. 6, for "*first estate*," "dignity." In ver. 7, for "*are set forth*," "are in like manner to these set forth." For "*vengeance*," "just punishment." In ver. 8, for "*likewise*," "in like manner." In ver. 10, for "*those things which*," "whatever things;" and for "*what*" again,

236 *How to study the New Testament.*

"whatever things." In ver. 11, for "*have gone*," "went;" and for "*Core*," "Korah." In ver. 12, for "*spots*," "the rocks," on which the love-feasts were in danger of being wrecked. For "*feasts of charity*," "love-feasts;" the agapæ of the early Christians. For "*of*," "by." For "*trees whose fruit withereth*," "autumn trees without fruit." In ver. 14, for "*cometh*," "came." In ver. 15, for "*convince*," "convict." Omit "*have*" before "ungodly committed," and for "*have spoken*," "spoke." In ver. 17, for "*of the apostles*," "by the apostles." In ver. 24, for "*Now*," "But."

THE EPISTLES OF JOHN.

THE First Epistle of John may fairly be assumed, from its style, to be by the same writer as the fourth Gospel. But let us see what the early fathers thought on this matter.

Eusebius tells us that Papias, who was himself a hearer of the Apostle John, "used testimonies from the first Epistle of John." Irenæus frequently quotes it, calling its author "John, the disciple of the Lord." So does Clement of Alexandria. Tertullian says that John the Apostle declares many antichrists already to have come into the world, denying that Christ is come in the flesh (1 John iv. 1, etc.). Cyprian quotes ch. ii. 3, 4, as the words of John the Apostle. The Muratorian fragment quotes the opening words of the Epistle as said by John.

238 *How to study the New Testament.*

The Epistle is found in the ancient Syriac version, which has so few of the catholic epistles. Origen, and Dionysius of Alexandria, his scholar, testify distinctly in its favour. Eusebius enumerates it among those sacred writings of whose genuineness there was no doubt, either then or in old times. And finally, Jerome says that it was received by all ecclesiastics and learned men. Dr. Lücke, the commentator on St. John, observes, that the Epistle must incontestably be numbered among those canonical books which are most strongly upheld by ecclesiastical tradition.

Its claim to reception on the ground of internal evidence, is as strong. Any fair-judging man can hardly read the Gospel and this Epistle, without being convinced of the identity of authorship, and that in such a way, that neither can be said to be an imitation of the other. Both are original, but both are the product of the same mind.

All however have not felt this. It has been thought by a very few, that the failure of personal notices, the very correspondence in style, as far as it goes, but at the same time the en-

feeblement of style, as compared with the Gospel, betray an imitator rather than the Apostle himself. If written by him, it could only have been in extreme old age, and decay of power: and in that case, in such a passage as ch. ii. 18, the destruction of Jerusalem must have been mentioned. But these objections have been thoroughly answered. There is no such absence of personal notices: witness the opening verses (i. 1-4) as to the writer; ch. ii. 1, 12-14, 18, as to the readers; ch. iv. 1-3, as to false teachers; and the warning, ch. v. 21, which certainly reminds the readers of something well known to them. Again, the character of slavish imitation is, as has been said, notably absent. To predicate it of the Epistle is mere reckless assumption. Again, the assertion about its enfeeblement of style is childish. If true, it would rather speak for the genuineness than against it. For who ever would set himself to imitate the enfeebled powers of a well-known writer? What forger would ever propose that his work should carry half the authority of its prototype? The style of the Epistle has its peculiarities, as we shall see: but they are certainly not indications of

enfeebled power. Lastly, the objection about the mention of the destruction of Jerusalem has no weight whatever. We have no right to assume that, writing mainly about general truths, and certainly not for Jewish readers chiefly, the author would naturally introduce such mention. Even if he connected "the last time" with that event, it would be not unlike his manner, to leave the event itself in the background of thought, unindicated by express words, as substantiating his assertion, that the last hour was come.

Other objections have been brought, mainly by the modern sceptical school of Germany; objections which happily the English mind is hardly capable of appreciating. They are brought by persons who have set aside all laws of evidence, historical and moral, in favour of certain despotic *à priori* postulates, which are to rule all our conclusions.

We may with perfect safety assume, that the Epistle was written by the Apostle John; at all events, if he was the author of the fourth Gospel, which we hold him to have been.

The question, for what readers the Epistle

was written, has been curiously complicated by an odd mistake, the source of which is quite in the dark. In one place of Augustine's writings, the present text represents that father as calling this St. John's Epistle *to the Parthians*; and the same designation has been repeated by a few writers since. But there is no ground at all for taking it seriously. It may be a corrupt reading in the text of Augustine. Or it may have arisen from some confusion between two Greek words; but even thus the account of it is not clear. At all events, it may be dismissed from our minds; and we must go to the Epistle itself to see who were to be its readers. And thus much pretty clearly appears. First, that it was addressed rather to a cycle of churches than to any one church; and next, that that cycle was one embracing mainly Gentile converts. Compare the warning of ch. v. 21, with the fact that very little reference is made to Old Testament sayings or history. Next, that it is written to those who were the spiritual children of the writer. This is evident throughout. Their circumstances and degrees of advance are known to him as they only could be if he were

their father in the faith. And if this be so, then all Christian tradition points to the churches of Asia Minor, round Ephesus, where the Apostle taught and presided. The same "seven churches of Asia" to whom the Apocalypse was addressed, were, in all probability, the first recipients of this Epistle.

As to the *time* of writing, it is almost certain that this Epistle was subsequent to the fourth Gospel. An acquaintance with the facts of the Gospel history is presumed, and words of our Lord are cited as known, which had occurred in the Gospel. The expressions of ideas peculiar to the writer are more concentrated than the unfolding of the same in the Gospel; an almost sure token of a second, not a first time, of writing (compare ch. i. 1, 2, with John i. 1, etc.; and iv. 2 with John i. 14). If this be so, the date of the Epistle cannot be much before A.D. 86 (one volume on the Gospels, p. 120), and consequently not much before the Apostle's own death. Internal notes of extreme old age are very fallacious; and I abstain from adducing those which have been quoted. No more have we any right to infer, from ch. ii. 18, that the

writer looked on the destruction of Jerusalem as imminent.

The *place* of writing is even more uncertain, as indicated by anything in the Epistle. Irenæus states the Gospel to have been written at Ephesus. And some ancient subscriptions at the end of the Epistle say the same of it. This seems very probable, but further it is impossible to say.

In giving a view of the contents and arrangement of the Epistle, we may premise that its peculiar style makes such a task very difficult. It is to a superficial observer full of short aphorisms, and of continual repetitions. It was once the fashion to imagine that there was no connection traceable in it. But for the last hundred and fifty years, a different and worthier opinion has prevailed. I will not give the various arrangements which have been made of its contents; they will be found in my "New Testament for English Readers," in the Introduction to this Epistle. I will only state that one, which seems to me best to describe what I find in the Epistle: premising that I owe it in the main to Professor Düster-

244 *How to study the New Testament.*

dieck, who has written the best modern commentary.

“Regarding ch. i. 1-4 as the Introduction, in which the writer lays down the great object of apostolic preaching, asserts of himself full apostolicity, and announces the purpose of his writing,—we find *two* great divisions of the Epistle: the first, i. 5—ii. 28, the second, ii. 29—v. 5: on which follows the conclusion, v. 6-21.

“Each of these great divisions is ruled and pervaded by one master-thought, announced clearly in its outset, which we may call its *theme*. These themes are impressed on the readers both by positive and negative unfolding, and by polemical defence against erroneous teachers: and this being done, each principal portion is concluded with a corresponding promise. And both principal portions tend throughout to throw light on the great subject of the whole, viz., FELLOWSHIP WITH GOD THE FATHER AND THE LORD JESUS CHRIST.

“The theme of the *first* portion is given ch. i. 5, ‘*God is Light*, and in Him is no darkness.’ Consequently, fellowship with Him, on which

depends our joy in Christ (i. 3, 4), belongs only to him who walks in light (i. 6). To walk thus in light as God is light (i. 6, etc., ii. 8, etc.), and to flee from darkness, in which there can be no fellowship with God (ii. 11, etc.), forms the first subject of the Apostle's exhortation. To this end, after showing the relation which this proposition, 'God is light,' has to us in regard of our fellowship with God and with one another through Jesus Christ (i. 6, 7), he unfolds first *positively* (i. 8—ii. 11) *wherein* our walking in light *consists*: viz. in free recognition and humble confession of our own sinfulness: the knowledge and confession of our own darkness being in fact the first breaking in on us of the light, in which we must walk: viz. fellowship with God through Christ, whose blood is to cleanse us from all our sin.

"This our walking in light, whose first steps are the recognition, confession, and cleansing of sin, further consists in keeping the commandments of God, which are all summed up in one great commandment of *Love* (ii. 3-11). Hence only we know that we know God (ii. 3), that we love Him (ii. 5), that we are and abide in

246 *How to study the New Testament.*

Him (ii. 6), in a word that we have fellowship with Him (compare i. 3, 5, etc.), when we keep His commandments, when we walk (ii. 6, compare i. 6) as 'He' *i. e.* Christ, walked.

"This summing up of all God's commands in love by the example of Christ as perfect love (John xiii. 34) brings in the *negative* side of the illustration of the proposition, 'God is Light.' Hate is darkness: is separation from God: is fellowship with the world. So begins then a polemical designation of and warning against the love of and fellowship with the world (ii. 15-17), and against those false teachers (ii. 18-26), who would bring them into this condition: and an exhortation to abide in Christ (ii. 12-28). All this is grounded on the present state and progress of the various classes among them in fellowship with God in Christ (ii. 12-14, 27). See each of these subdivisions more fully specified in my Commentary.

"The *second* great portion of the Epistle (ii. 29—v. 5) opens, as the other, with the announcement of its theme: '*God is righteous*' (ii. 29), and 'he who doeth righteousness, is begotten of Him.' And as before, 'God is Light' made

the condition of fellowship with God to be, walking in light as 'He' walked in light, so now, 'God is righteous' makes the condition of 'sonship' on our part to be, that we be righteous, as 'He,' Christ, was holy. And as before also, so now: it must be shown wherein this righteousness of God's children consists, in contrast to the unrighteousness of the children of the world and of the devil. And so we have in this second part also a twofold exhortation, a *positive* and a *negative*: the middle point of which is the fundamental axiom, 'God is righteous, and therefore we His children must be righteous:' and thus it also serves the purpose of the Epistle announced in i. 3, etc., to confirm the readers in fellowship with the Father and the Son, and so to complete their joy: for this fellowship is the state of God's children.

"This, however, as on the one side it brings in all blessed hope and our glorious inheritance (iii. 2, 3), so on the other it induces the moral necessity of that righteousness on which our fellowship with the Father and the Son, our abiding in Him, rests, grounded on His Love

248 *How to study the New Testament.*

(iii. 8, 9, 10, etc., iv. 7, etc.). Both sides of the birth from God, that which looks forward and that which looks backward, are treated together by the Apostle. Because we are begotten of God, not of the world, because we are God's children, not the devil's (because we know Him, —because we are of the truth,—because His Spirit is in us,—which are merely parallel enunciations of the same moral fact), therefore we sin not, therefore we practise righteousness, as God our Father is just and holy: and thus sanctifying ourselves, thus doing righteousness, thus abiding in Him and in His love, as His children, even thus we may comfort ourselves in the blessed hope of God's children to which we are called, even thus we overcome the world.

“It will be well to examine more in detail the order in which the exhortation proceeds in this second portion of the Epistle. First after the enunciation of the theme in ii. 29, the Apostle takes up the *forward* side of the state of God's children, that hope which is full of promise (iii. 1, 2); then proceeds to the condition of this hope, purifying ourselves even as ‘He’ is pure (iii. 3). This purifying con-

sists in fleeing from sin, which is against God's command (iii. 4), and pre-supposes abiding in Him who has taken away our sins (iii. 5, 6): the Apostle thus grounding sanctification in its condition, justification.

"Having laid down (iii. 7) the positive axiom, '*He that doeth righteousness is righteous even as "He" is righteous,*' he turns to the other and negative side (iii. 8, etc.), contrasting the children of God and the children of the devil. And this leads us to an explanation how the abiding in the love of God necessarily puts itself forth in the love of the brethren (iii. 11-18). Hate is the sure sign of not being from God (iii. 10): love to the brethren a token of being from Him (iii. 18, 19), and being of the truth (ib.): and is a ground of confidence towards God (iii. 20, 21), and of the certainty of an answer to our prayers (iii. 22).

"This confidence towards him is summed up in one central and decisive pledge—the Spirit which He has given us (iii. 24): and thus the Apostle is led on to warn us against false spirits which are not of God (iv. 1, etc.), and to give us a certain test whereby we may know

the true from the false. He sets the two in direct opposition (iv. 1-6), and designates the false spirit as that of antichrist: making its main characteristic the denial of Christ having come in the flesh. This he concludes with a formula parallel to that in the first part (iii. 10): *'Hereby know we the spirit of truth, and the spirit of error.'*

"After this (iv. 7, etc.) follows a fuller positive description of that which is born of God. Its very essence is Love; for God is Love: Love to God grounded on His precious love to us (iv. 7-21) in sending His Son: love to one another, resting on the same motive, and moreover (v. 1-5) because our brethren, like ourselves, are born of Him. And seeing that our love to God and to one another is grounded on God having given us His Son, we come to this, that faith in the Son of God is the deepest ground and spring of our love in both its aspects: and is the true test of being born of God as distinguished from being of the world (iv. 1-6), the true condition of life (iv. 9; compare v. 13, i. 2, 3), of blessed confidence (iv. 14, etc.), of victory over the world (iv. 4, v. 4,

etc.). And thus the Apostle's exhortation converges gradually to the one point against which the lie of antichrist is directed, viz., true faith in the Lord Jesus Christ manifested in the flesh (v. 5). On this faith rests the righteousness of those who are born of God, as on the other hand the antichristian character of the children of the world consists in the denial of Christ having come in the flesh. For this faith works by righteousness and sanctification, as God the Father, and as the Lord Jesus Christ, is righteous and holy: seeing that we, who are born of and abide in the love with which God in Christ hath first loved us, keep His commandments, viz., to practise love towards God and towards the brethren.

“So that we see on the one side the simple parallelism of both parts, suggested by the nature of the subject: and on the other, how both parts serve the general purpose of the whole work. The righteousness of those that are born of God, who is righteous, is simply the walking in light as God is light: the keeping God's commandments which all converge into one, the commandment of *love*. And this

love has its ground and its source in a right faith in the Son of God manifested in the flesh. On our fellowship therefore with this our Lord, depends our fellowship with the Father and with one another (i. 3, 7, ii. 23, iii. 23, iv. 7, etc.), and consequently our joy (i. 4), our confidence (ii. 28), our hope (iii. 3), our life (iii. 15, v. 13; cf. i. 2), our victory over the world (ii. 15, etc., iii. 7, etc., v. 5).

“The CONCLUSION of the Epistle begins with v. 6. It is in two portions, v. 6-12 and v. 13-21. Both of these serve to bring the subject of the whole to its full completion, and, so to speak, to set it at rest. ‘Jesus is the Son of God.’ This is the sum and substance of the apostolic testimony and exhortation. In the opening of the Epistle it was rested on the testimony of eye and ear witnesses: now, it is rested on witness no less secure, viz., on the religious life and experience of the readers themselves. Between these two testimonies comes in the Epistle itself with all its teaching, exhortation, and warning. This last testimony that Jesus is the Son of God is threefold: the water of baptism, the blood

of reconciliation, the Spirit of sanctification (v. 6-8). These, in threefold unity, form God's own witness for His Son (v. 9). Only in faith on the Son of God (v. 10) do we receive and possess this witness of God, the true substance of which is eternal life, bestowed on us in Christ through water, blood, and the Spirit. So that he that hath the Son hath life.

“And thus we have reached the true goal of all the Apostle's exhortation: ‘*these things have I written*’ (v. 13), answering to ‘*these things write we,*’ in i. 4. And it is this—that our fellowship with the Father, and with one another, rests on our fellowship with the Lord Jesus Christ the Son of God; on which also depends our confidence, our hope, our joy, seeing that we have eternal life in faith in the Son of God. As in ch. iii. 22, so here again, he illustrates this confidence by its exercise with regard to the answer of our prayers. And of this he takes occasion to adduce one particular example, viz., intercession for a sinning brother; and to place it in its true moral light, viz., as then availing, when the sin in question has not excluded him totally from the

family of life and from holy fellowship with God. Then follow a few solemn sentences, gathering up the whole instruction of the Epistle: the living contrast between the sinner and the child of God: between the family of God and the world: the consciousness on the part of God's children of their standing and dignity in Christ, the true God and life eternal. And he ends by summing up in one word all his warnings against falsehood in doctrine and practice, '*Little children, keep yourselves from idols.*'

• "This account has, to my mind, this decided advantage over the others, that it not only arranges, but accounts for the arrangement given: and without any straining of the material of the Epistle to suit a preconceived view, brings to light its inner structure and parallelisms in a way which leaves on the mind a view of it as an intelligently constructed and interdependent whole."

As to style, this Epistle stands alone. I cannot avoid quoting, as I have been doing, the description which I have before given in my "New Testament for English Readers."

“The connection of sentence with sentence is slightly, if at all, pointed out. It depends, so to speak, on roots struck in at the bottom of the stream, hidden from the casual observer, to whom the aphorisms appear unconnected, and idly floating on the surface. Lücke well describes this style as indicating a contemplative spirit, which is ever given to pass from the particular to the general, from differences to the unity which underlies them, from the outer to the inner side of Christian life. Thus the writer is ever working upon certain fundamental themes and axioms, to which he willingly returns again and again, sometimes unfolding and applying them, sometimes repeating and concentrating them : so that we have side by side the simplest and clearest, and the most condensed and difficult sayings : the reader who seeks merely for edification is attracted by the one, and the ‘scribe learned in the Scriptures’ is satisfied, and his understanding surpassed and deepened by the other.

“The logical connection is not, as in the Epistles of St. Paul, indicated by the whole superficial aspect of the writing, nor does it

bear onward the thoughts till the conclusion is reached. The logic of St. John moves, as Düsterdieck has expressed it, rather in circles than straight onward. The same thought is repeated as seen from different sides: is transformed into cognate thoughts and thus put into new lights, is unfolded into assertion and negation, and the negation again closed up by the repeated assertion (i. 6 f., 8 f., ii. 9 f., etc.). Thus there arise numerous smaller groups of ideas, all, so to speak, revolving round some central point, all regarding some principal theme; all serving it, and circumscribed by the same bounding line. Thus the writer is ever close to his main subject, and is able to be ever reiterating it without any unnatural forcing of his context: the train of thought is ever reverting back to its central point.

“Now if we regard the actual process of the Epistle with reference to these characteristics, we find that there is one great main idea or theme, which binds together the whole and gives character to its contents and aim; viz., that fellowship with God the Father and our Lord Jesus Christ, in which our joy is complete;

in other words, that right faith in the Son of God manifest in the flesh, in which we overcome the world, in which we have confidence in God, and eternal life.

“This idea, which pervades the whole Epistle, is set forth in two great circles of thought, which have been already described as the two portions of the Epistle. These two, both revolving round the one great theme, are also, in their inner construction, closely related to each other. God is light :—then our fellowship with Him depends on our walking in the light : God is righteous :—then we are only manifested as children of God, abiding in His love and in Himself, if we do righteousness. But for both—our walking in light, and our doing righteousness—there is one common term—Love : even as God is Love, as Christ walked in Love, out of Love became manifest in the flesh, out of Love gave himself for us. On the other side—as the darkness of the world, which can have no fellowship with God, who is Light, denies the Son of God and repudiates Love—so the unrighteousness of the children of the world manifests itself in that hatred which slays brethren, because

258 *How to study the New Testament.*

love to brethren cannot be where the love of God in Christ is unknown and eternal life untasted.

“Such a style and character of the Epistle, not bound by strict dialectic rules, not hurrying onward to a logical conclusion, but loving to tarry, and to repeat, and to limit itself in smaller circles of thought, shows us the simple heart of a child, or rather the deep spirit of a man who, in the richest significance of the expression, has entered the kingdom of heaven as a little child, and, being blessed in it himself, yearns to introduce his brethren further and further into it, that they may rejoice with him. In his Epistle Christian truth, which is not dialectic only, but essentially moral and living, is made to live and move and feel and act. When he speaks of knowledge and faith, it is of a moral existence and possession : it is of love, peace, joy, confidence, eternal life. Fellowship with God and Christ, and fellowship of Christians with one another in faith and love, each of these is personal, real ; so to speak, incarnate and embodied.

“And this is the reason why our Epistle appears on the one hand easily intelligible to the simplest reader, if only his heart has any expe-

rience of the truth of Christ's salvation,—and on the other hand unfathomable even to the deepest Christian thinker ; but at the same time equally precious and edifying to both classes of readers. It is the most notable example of the foolishness of God putting to shame all the wisdom of the world.

“ But as the matter of our Epistle is rich and sublime, so is it fitted, by its mildness, and consolatory character, to attract our hearts. Such is the power of that holy love, so humble and so gentle, which John had learned from Him in whom the Father's love was manifested. He addresses all his readers, young and old, as his little children : he calls them to him, and with him to the Lord : he exhorts them ever as his brothers, as his beloved, to that love which is from God. The Epistle itself is in fact nothing else than an act of his holy love. Hence the loving, attracting tone of the language ; hence the friendly character and winning sound of the whole. For the Love which wrote the Epistle is but the echo, out of the heart of a man, and that man an Apostle, of that Love of God which is manifested to us in Christ, that it may

lead us to the everlasting Fount of Love, of joy, and of life.

“I may conclude this description, so admirably worked out by Düsterdieck, with the very beautiful words of Ewald, which he also cites: speaking of the ‘unruffled and heavenly repose’ which is the spirit of the Epistle, he says, ‘It appears to be the tone, not so much of a father talking with his beloved children, as of a glorified saint, speaking to mankind from a higher world. Never in any writing has the doctrine of heavenly Love, of a love working in stillness, a love ever unwearied, never exhausted, so thoroughly proved and approved itself, as in this Epistle.’”

The occasion and object of the Epistle are yet to be stated. The occasion was furnished by the appearance of false teachers in the church. These are indisputably pointed at in ch. ii. 12-14, 18-26; iv. 1. But the object goes far beyond the occasion, as will have been seen by the summary already given. “That our joy may be full:” “that ye may know that ye have eternal life, ye which believe on the name of the Son of God,”—these are stated to be

the aim in the writer's mind, over and above the immediate occasion which prompted his writing.

We now notice the corrections requisite in reading and rendering:—

In ch. i. 3, after “unto you,” insert “also,” with the oldest authorities. In ver. 4, omit “unto you,” and for “your,” read “our.” In ver. 7, omit “Christ.”

In ch. ii. 7, for “*Brethren*,” read “Beloved:” and at the end of the verse omit “from the beginning.” In ver. 13, for “*write*” (third time), “have written.” In ver. 23, omit “*but*.” In ver. 24, omit “*therefore*.” In ver. 27, for “*the same* anointing,” read, “his anointing:” and for “*ye shall* abide,” read “abide.”

In ch. iii. 1, all the ancient MSS. after “God” insert “and we are:” i.e., in English, “and so we are.” In ver. 14, omit “*his brother*.” In ver. 19, for “*we know*,” “shall we know.”

In ch. iv. 3, two of our oldest MSS. omit the words “Christ come in the flesh:” still, they are found in the Sinaitic MS., and in the old Syriac version. In ver. 19 omit “*him*.” In ver. 20, for “*how can he love God whom he*

262 *How to study the New Testament.*

hath not seen ?" read "cannot love God whom he hath not seen."

Ch. v. 7 is perhaps the most celebrated case of interpolation in the whole New Testament. The words "*in heaven, the Father, the Word, and the Holy Ghost : and these three are one. And there are three that bear witness in earth,*" are wanting in *all* Greek MSS. whatever previous to the sixteenth century, when a Greek MS. containing them was apparently forged in answer to a challenge from Erasmus : no Greek Father whatever takes any notice of them in expounding the passage : the ancient Syriac version does not contain them : the Latin Fathers were long supposed to quote them, but hardly an imagined example of this citation in their works will bear strict examination. There is *not the shadow of a reason for supposing the words genuine* ; and it is hardly less than disgraceful that they should be retained in the English Bible. Nothing can more completely illustrate the paralyzed condition of the churches of England, than their want of power, or of will, to deal with a clear matter of this kind. And the apathy to such a duty is only equalled by the

amazing ignorance which also prevails. Within these few months a considerable book has been published in defence of this spurious passage, the author of which, throughout his volume, has wrongly stated the words which are matter of dispute. Ver. 13 ought to stand, "These things have I written unto you, that ye may know that ye have eternal life; even to you that believe on the name of the Son of God." In ver. 18, for "*he that hath been begotten of God keepeth himself,*" we probably should read, "he that hath been begotten of God, it keepeth him." In ver. 20, for "*and,*" "moreover." At the end omit "*Amen.*"

The principal corrections in rendering follow:—

In ch. i. 1, for "*of,*" "concerning." In ver. 2, for "*for,*" "and;" for "*show,*" "declare." In ver. 5, for "*And this,*" "This then."

In ch. ii. 1, for "any man *sin,*" "any man have sinned." In ver. 2, for "*the propitiation,*" "a propitiation." The fact, indeed, is so, that He is *the propitiation*; but so much is not stated here. In ver. 3, for "*we do know that we know him,*" "we know that we have

264 *How to study the New Testament.*

the knowledge of him."* In ver. 4, for "*know*," "have the knowledge of." In ver. 8, for "*is past*," "is passing." In ver. 9, for "*darkness*," "the darkness;" and in ver. 11: where also, for "*because that darkness*," "because the darkness." In ver. 13, instead of "that is," supply "that was" (so also in ver. 14); and for "*have known*," "know." In ver. 16, for "*pride*," "vain glory." In ver. 17, for "*passeth*," "is passing." In ver. 18, omit "*little*;" for "*have heard*," "heard;" for "*shall come*," "cometh;" for "*are there*," "have there arisen." In ver. 19, for "*from*," "from among." The words "*no doubt*," and "*they went out*" (second time) are not expressed in the original. The former words are not required at all, and never ought to have been inserted, as they make the Apostle merely surmise what he positively asserts. The latter words it is almost necessary to supply for the sense. For "*they were not all of us*," "all are not of us." In ver. 20, for "*But*," "And." "*Unction*" is better "anointing," as it now

* In my "New Testament for English Readers," these words are wrongly printed: "know that we" being omitted.

bears a different meaning. For "*that*," "because." In ver. 23, for "*the same hath not*," "neither hath he;" for "*acknowledgeth*," "confesseth." Begin ver. 24, "As for you, let that abide," etc. Omit "*have*" (twice). For "*shall remain*," "abide." For "*continue*," "abide." In ver. 25, for "*he hath promised*," "he himself promised." In ver. 26, for "*seduce*," "deceive." Begin ver. 27, "And as for you, the anointing which ye received." For "*of*," "concerning." For "*it hath taught*," "he taught." In ver. 28, for "*when he shall appear*," "if he should be manifested." For "*be ashamed before him*," "shrink with shame from him." In ver. 29, for "*every one*," "every one also."

In ch. iii. 2, for "*the sons*," "children." For "*it doth not yet appear*," "it never yet was manifested." "*But*" is not expressed in the original. For "*when he shall appear*," "if it be manifested." For "*for*," "because." In ver. 3, for "*this hope in him*," "this hope on Him." "Him" refers to the Lord Jesus; "this hope, resting on Him;" whereas, as it stands, it seems as if "in him" meant "in himself," in his breast; and is very generally so read by

266 *How to study the New Testament.*

persons not aware of the original. In ver. 8, for "*committeth*," "*doeth*." In ver. 9, for "*doth not commit sin, for*," "*doeth not sin, because*." In ver. 10, for "*neither he*," "*and he*." In ver. 12, for "*not as Cain, who was*," "*not as Cain was*;" and for "*evil*," "*wicked*." In ver. 13, for "*hate*," "*hateth*." It is not a supposition, but a matter of fact, that is spoken of. In ver. 14, for "*passed*," "*passed over*." Begin ver. 16, "*Herein have we the knowledge of love, that He laid down*," etc. In ver. 17, for "*good*," "*sustenance*;" and proceed, "*and beholdeth his brother having need, and shutteth up his heart from him, how abideth*," etc. In ver. 18, for "*in word*," "*in tongue*," "*with word*," "*with tongue*." In ver. 19, for "*assure*," "*persuade*." In ver. 20, for "*God is greater*," etc., "*it is because God is greater*," etc.; this is the cause why our heart condemns us, because it is echoing the voice of God. In ver. 24, for "*dwelleth*," "*abideth*;" and for "*hath given*," "*gave*."

In ch. iv. 2, 3, for "*that Jesus Christ is come*," "*Jesus Christ come*." This ought not to have been changed. It is not *a fact about*

Christ, but *Christ personally*, that we confess, and they deny. In ver. 3, for "*should come*," "*cometh*." In ver. 7, for "*for*," "*because*." In ver. 9, for "*toward*," "*in regard to*." For "*sent*," "*hath sent*." In ver. 10, for "*the propitiation*," "*a propitiation*" (see on ch. ii. 2). In ver. 12, for "*His love*," which is ambiguous, "*the love of Him*." In ver. 13, for " *dwell*," "*abide*." In ver. 14, for "*sent*," "*hath sent*." In ver. 15, for "*shall confess*," "*confesseth*;" and for "*dwelleth*," "*abideth*" (so also in ver. 16, twice). In ver. 16, for "*to*," "*in regard to*." Begin ver. 17, "*Herein is love made perfect with us, that we have boldness in the day of judgment*." In ver. 18, for "*but perfect love*," "*nay, perfect love*;" and for "*he that feareth*," "*and he that feareth*," prefixing a colon instead of a full stop. In ver. 20, for "*hateth*," "*hate*."

In ch. v. 1, for "*is born*," "*hath been begotten*." In ver. 2, for "*keep*," "*do*" (this does not apply to ver. 3, where the word is different). In ver. 3, place a full stop at "*commandments*," and proceed, "*And His commandments are not grievous, because all that*

268 *How to study the New Testament.*

is begotten of God," etc. For "*that overcome*," "that hath overcome." In ver. 6, retaining "by water," the first time, read the latter part of the verse, "not in the water only, but in the water and in the blood." Read ver. 7 (see the corrections of readings, p. 262) thus: "For they that bear witness are three, the spirit, and the water, and the blood; and the three agree in one." In ver. 9 (latter part) read thus: "for the witness of God is this, that he hath borne witness concerning his Son." The end of ver. 10 should stand, "because he hath not believed in the witness that God hath borne concerning his Son." In ver. 11, for "*record*," "witness;" and for "*hath given*," "gave." In ver. 12 (twice), for "*life*," "the life," viz., that spoken of in the last verse. In ver. 14, for "*in him*," "towards him." In ver. 15, dele comma after "us." In ver. 16, for "any man," "any;" for "*sin*," "sinning;" omit "*which is*," and the second "he," and end the verse, "concerning it I do not say that he should make request." In ver. 18, for "*born*," "begotten;" and for "*that wicked one*," "the wicked one." In ver. 19, omit "And;" for

"wickedness," "the wicked one." In ver. 20, for "*And*," "Moreover." For "*that we may know him that is true*," "that we know the true One;" and for "*him that is true*," in the next clause, "the true One;" omitting "even." In ver. 21, "idols" is in the original "the idols," viz., which are about you; but we can hardly express it thus in English.

II. We now come to speak of the Second and Third Epistles which bear the name of John. And the first question that meets us is, their authorship. That they were written by one and the same person, all seem agreed: they have been compared to twin sisters; their style and spirit is one; their conclusions agree almost word for word. The important question for us is, were they written by the author of the former Epistle? On this there have been some doubts. Let us go to Christian antiquity for its testimony.

Irenæus quotes the Second Epistle as from "John, the Lord's disciple." Clement of Alexandria speaks of St. John's "greater Epistle," thereby showing that he supposed him to be the author of lesser ones. Dio-

270 *How to study the New Testament.*

nysius of Alexandria, and Cyprian, testify to the authorship by John. Eusebius, while he includes the two Epistles among the "questioned" books, yet himself is a believer in their genuineness. Origen mentions them with doubt. Jerome, after writing as quoted above of the First Epistle, proceeds:—"the other two, of which the first word is 'The Elder,' are asserted to be by John the Elder (presbyter), of whom there is shown a sepulchre, besides that of St. John, at Ephesus."

This view, that there was another "John the Presbyter," the author of these Epistles, was revived by Erasmus, and has been the opinion of many since his time. But first, the existence of such a person rests on very doubtful grounds; and next, had he existed, he would never have *named himself* "John the Presbyter," as, in an official sense, it would have conveyed no distinction. It is far more likely, that as St. Paul, writing to Philemon, calls himself "Paul the aged" (*presbytés*) so St. John might have called himself "the elder" (*presbyteros*), meaning the word not in its official, but in its primary simple sense.

The internal evidence furnished by style and manner is greatly in favour of the conclusion that the Apostle was the author. Several phrases are identical with expressions in the larger Epistle. Even Irenæus falls into the mistake of quoting 2 John 7, as from the greater Epistle.

Passing to the inquiry, for what readers the two letters were written, we may at once dispose of the Third Epistle. It is addressed to one Gaius (in Latin, Caius). Whether he was Gaius of Macedonia (Acts xix. 29), Gaius of Corinth (1 Cor. i. 14; Rom. xvi. 23), Gaius of Derbe (Acts xx. 4), or some Gaius different from them all, we have no means of deciding. The name of Caius was so common, that a saying of a Roman bride to her husband was, "Where you are Caius, I am Caia;" *i. e.*, "Where you are master, I am mistress."

But about the Second Epistle, a curious question arises. It is addressed in the Greek, to "*eclecté kyria*" and her children: the former word, by itself, meaning "*elect*;" the latter meaning "*lady*." In ver. 4, "thy children" are mentioned again; in ver. 5, "*kyria*" is

272 *How to study the New Testament.*

addressed; and in ver. 13, "the children of thy elect sister" are mentioned as sending greeting.

Now here are doubts within doubts. If an individual lady is addressed, which of the two words is, or is either, a proper name? Was she "Kyria the elect," or was she "the lady Eclecté?" Either is possible. Or again it might be that neither word was a proper name, but she was addressed as "the elect lady;" and this would be perhaps more according to St. John's practice, who never names himself, and in his larger Epistle mentions no one by name. But against this we may fairly set the Third Epistle, in which no such practice is observed.

But there is another possible mode of interpreting this address. It may have been not to an individual at all, but to a church. And if so, it may have been to some particular church, or to the church universal.

Now, in weighing the probability of these hypotheses, we may observe that the address of the third Epistle, by the same writer, corresponds exactly in form with this: "The elder to [the well beloved Gaius], whom I love in

truth." Take out the words in brackets, and insert [Eclecté Kyria and her children], and we have the address here. Is it probable that so simple a writer would indicate an individual in one case, and an abstraction in another?

Besides, the form of some expressions will hardly admit of such an abstract meaning. "The children of thine elect sister greet thee," would at best be a clumsy sentence. We should expect either, "Thine elect sister greeteth thee," or, "The children of thine elect sister greet thy children." This, and the words of verse 5, "And now I beseech thee, Kyria," favour much more the individual than the abstract hypothesis.

Again, we should be thus attributing to St. John, a singularly simple writer, a piece of mystic metaphor which is not elsewhere found in ancient ecclesiastical literature. For 1 Peter v. 13, even if it were understood of a church, which I have questioned, would furnish no precedent: no mention of a "lady" being made there.

On the whole then, I believe that an individual, and not a church, is addressed. And if to the question, which word is the proper name,

274 *How to study the New Testament.*

is, I imagine, settled for us by the expression, "thine elect sister." Both women were "elect;" which word is therefore the epithet, not the name. Thus Kyria becomes the name. It was not an uncommon one, as commentators have shown from inscriptions.

This Kyria was a Christian matron, having children, some of whom the Apostle had found, perhaps at a previous visit, walking in the truth. She had a sister, also a Christian matron, whose children were with the Apostle when he wrote the letter. More we cannot say.

Nothing need be remarked on the occasions and objects of the Epistles. These are plainly written on the face of them. The times and places of writing cannot be pointed out with certainty. The similarity in style may perhaps shew that the times of writing the two could not have been far apart. In 2 John 12 a journey is mentioned: so also in 3 John 10-14. These may refer to one and the same journey. Eusebius tells us that St. John, returning after his exile in Patmos, went in circuit round the neighbouring churches, exhorting and making various arrangements. In 2 John 10, a threat-

ening is conveyed to Diotrephes, which may be in prospect of such a visit. The Epistles would thus belong to a very late period of St. John's life—after the writing of the Revelation.

If we adopt the account just quoted from Eusebius, Ephesus will seem to be pointed out as the place where both Epistles were written.

It now only remains that I give the usual lists of corrections; and first for the *readings*.

In 2 John, ver. 3, instead of "*Grace be with you, mercy, and peace,*" read "there shall be with us grace, mercy, and peace," putting only a colon at the end of ver. 2. For "*the Lord Jesus Christ,*" read "Jesus Christ." In ver. 8, for "*we*" (three times), read "ye." In ver. 9, for "*transgresseth,*" read "goeth before [you]." Omit the words "of Christ" (the second time only). In ver. 12, for "*our,*" "your." At end, omit "*Amen.*"

In 3 John, ver. 5, for "*and to strangers,*" read "who besides are strangers." In ver. 7, for "*his name's sake,*" "the name's sake." In ver. 9, for "*I wrote unto,*" "I wrote somewhat unto." In ver. 12, for "*ye know,*" "thou

276 *How to study the New Testament.*

knowest." In ver. 13, for "*to write,*" "*to write unto thee.*"

The chief corrections in rendering follow. In 2 John, ver. 1, for "*have known,*" "*know.*" In ver. 2, for "*dwelleth,*" "*abideth.*" In ver. 4, for "*found,*" "*have found.*" For "*have received a commandment,*" "*received commandment.*" In ver. 5, for "*though I wrote,*" "*writing.*" The latter clause of verse 6 should stand, "This is the commandment, even as ye heard from the beginning that ye should walk in it." In ver. 7, for "*For many deceivers are entered,*" "*Because many deceivers went forth:*" and continue, "into the world, they who confess not Jesus Christ coming in the flesh. This is the deceiver and the antichrist." In ver. 8, omit "*have,*" and for "*a full reward,*" read "*reward in full.*" In ver. 10, for "*come*" and "*bring,*" "*cometh*" and "*bringeth.*" For "*God speed,*" "*good speed*" (also in ver. 11). In ver. 12, for "*trust,*" "*hope.*"

In 3 John, ver. 3, for "*the truth that is in thee,*" "*thy truth.*" In ver. 6, for "*have borne,*" "*bore.*" For "*after a godly sort,*" which is hardly intelligible, and does not express the

original, "worthily of God." In ver. 8, for "receive," "support." For "*that we might be,*" "that we may become;" and for "*fellow-helpers to,*" "fellow-workers for." In ver. 10, for "*remember,*" "bring to mind." For "*malicious words,*" "wicked speeches." Ver. 11 should begin, "Beloved, imitate not evil, but good." In ver. 12, for "*report,*" "testimony;" and for "*record*" (twice), "testimony." In ver. 13, for "*I will not with ink and pen write unto thee,*" "I am not willing with ink and reed to write unto thee." In ver. 14, for "*I trust I shall shortly see thee,*" "I hope immediately to see thee."

THE BOOK OF REVELATION.

FIRST of all, this wonderful book is an Epistle. It is addressed to the seven churches in Asia: and after an introduction, describing how the Lord in glory appeared to the writer, and entrusted him with special messages to each of the churches, it proceeds to relate what further the writer saw in vision on the occasion. By far the greater portion of the book is occupied in this relation; and it is from these prophetic visions that its main character is derived.

We will, as usual, speak first of the author.

He describes himself as "John," in ch. i. 1, 4, 9; xxii. 8; and has been generally taken for the Apostle of that name, the son of Zebedee, the writer of the Gospel and the three Epistles—the disciple whom Jesus loved. This idea is

supported by abundance of primitive testimonies, direct and indirect. It may here suffice to cite two of these.

Justin Martyr, writing between A.D. 139-161, says: "Among us a certain man named John, one of the Apostles of Christ, in the Apocalypse which was made to him, prophesied that those who have believed in our time shall spend a thousand years in Jerusalem, and after this the universal, and, in a word, eternal resurrection and judgment of all together shall take place."

Irenæus, himself the disciple of Polycarp, who was the disciple of St. John, and died about A.D. 180, again and again states this book to have been written by John the disciple of the Lord, who, he afterwards adds, lay upon His breast, and published the Gospel when he resided in Ephesus of Asia. In one place, he says of the enigma about the name of Antichrist, "If it had been fitting for his name to have been openly revealed to this age, it would have been declared by him who saw the Apocalypse. For it was seen not long ago, but close upon our own generation, near the end of the reign of Domitian."

Numerous other ancient testimonies to the same effect will be found in my "New Testament for English Readers," vol. ii., Introduction, pp. 308-312.

But it would not be fair to conceal that there was doubt on this point, if not from the first, yet very early in the history of the church. About the year 250, Dionysius, bishop of Alexandria, a man of remarkable research and courage, published reasons against the authorship by St. John, founding them mainly on the difference of style and sentiment, and on the fact that the Evangelist John nowhere names himself, either in his Gospel or in his Epistles, whereas this writer does. In which arguments we may notice that Dionysius, in the third century, has not any advantage over us in the nineteenth, but that the book is as open to us as it was to him to examine and reason from. He is not a witness, but a critic.

The historian Eusebius, living not long after, excluded the book from the canon of the New Testament; but on examination his opinion appears to be entirely conjectural, and valueless as evidence. It proves, as indeed does that of

Dionysius, that there was not then any ecclesiastical tradition reputing any one else to be the author: for if there had been, they would have been sure to mention it. Both of them mention a certain John the Presbyter, and with a kind of surmise that he may have been the author: but the very existence of this personage is apparently mythical, the idea having arisen from a misapprehension of the title, "the presbyter," or "the elder," by which St. John calls himself in the addresses of his two smaller Epistles. As far, then, as external evidence goes, the authorship of St. John the Evangelist seems to be established. It is when we look at internal evidence, that this conclusion seems to be beset with difficulties.

It was well put, as early as by Dionysius (see above), that the Gospel and the larger Epistle of John are full of "the life," "the light," the repudiation of "the darkness;" abound with mention of "the truth," of "grace," of "joy," "the flesh and blood of the Lord," "judgment," "forgiveness of sins," "God's love to us," "His command to us to love one another," "the keeping of God's commandments." Add

282 *How to study the New Testament.*

to which, we have in them "the judgment of the world," of "the devil," of "antichrist," "the promise of the Holy Spirit," "our adoption as sons by God," "the faith" demanded of us, "the Father and the Son." "Whereas," continues he, "the Apocalypse is most alien and removed from any mention of all these, and does not approach them, nor contain one syllable in common with any such ideas." *

Again, Dionysius says: "We may again notice the total variance in diction and style between the Gospel and Epistle on the one hand, and the Apocalypse on the other. In those former, you have unobjectionable Greek, and diction, arguments, and arrangement betokening a highly cultivated mind. You never find any barbarous word, any solecism, any individual peculiarity of expression. The writer had, it would appear, by the Divine gift, the word of eloquence, as well as the word of knowledge. Now I do not deny that such an one might have seen the Apocalypse, and received this prophetic information: but I see that the writer's

* We may remark that the mention of "doing His commandments" in ch. xxii. 14 does not exist in the critical text. See corrections, p. 325.

dialect and language are not accurate Greek, but that he uses barbaric idioms, and commits solecisms. I need not now enumerate them: for I have not said these things to satirize him—let no one think it,—but only to point out the dissimilarity of the writings.”

The justice of this statement remains unimpaired to this day. It is very hard to imagine how the same man, even allowing many years between, could have shewn himself so perfect a master of easy Greek writing at one time, and could have written, at another, so roughly and ungrammatically as he has done in the Apocalypse.

As we look further into the matter, the difficulty becomes somewhat diminished. The circumstances under which the Apocalypse was written may in some measure tend to ease it. It was of necessity rhapsodical and hurried. Greek was anyhow not the vernacular language of the writer. He may have written it differently when set down to compose a deliberate treatise, and when far from all appliances, and, if tradition may be trusted, in the midst of hard manual labour.

The fact, again, of the writer's favourite expressions and subjects not being found, may in some measure be accounted for by the totally different character of that which he had to write. Still I own all these considerations leave a residuum of difficulty: not enough in my mind to cast a doubt on St. John's authorship, but enough to make us confess, that this is a problem, to the solution of which we have not yet attained.

As to the place and time of writing, we may safely say that the book must have been written either in Patmos, or on the return from thence. From the peculiarities of style, I should rather incline to the view that it was written in solitude, and therefore rather in the island than at Ephesus. The fact related in Rev. x. 4, that the author was about to write down the voices of the seven thunders, favours the view that the writing took place at the very time of seeing the vision. The *time* has been matter of much debate. Several commentators of some weight have inclined to the belief that the book was written under Nero. The whole of the Fathers testify to the publication at the end of the reign

of Domitian.* The first semblance of a departure from this view is an account by Epiphanius, who placed it under Claudius, a date utterly preposterous, and evidently owing to some blunder. For it makes St. John an extremely old man in the days of Claudius, *i. e.*, from eight to fifteen years after the Ascension ; which is contrary to all tradition.

The first mention of a Neronian date appears to be in the sixth century ; and is found in several writers of later times. It is in reality a view which need not have been made of as much account as it has. For it has no foundation in the evidence of Christian antiquity, and originated merely in a desire to interpret part of the prophecy of the reign and fate of the Emperor Nero.

I have therefore no hesitation in believing that the book was written, as the early Fathers state, about the end of the reign of Domitian, *i. e.*, about A.D. 95 or 96.

If we inquire for what readers the Revelation was written, the answer is ready to our hand. It is addressed "*to the seven churches of Asia :*" *i. e.*, of the Roman proconsular province of that name.

* See the testimony of Irenæus, *ante*, p. 279.

But it would be quite a mistake to imagine that the readers of the book were therefore limited to the members of these seven churches. The number itself of *seven* can hardly have been chosen, except as symbolical of universality, according to the writer's practice throughout the book; and the wider cycle of readers is evidently in his view throughout.

The state of things in the seven churches marks evidently a period considerably later than that of St. Paul's Epistles addressed to the same parts. The germs of error apparent in those Epistles had expanded into definite sects (Rev. ii. 6, 15): the first ardour of some churches had cooled (Rev. ii. 4, 5; iii. 2), while that of others had further kindled (ii. 19). The days of the martyrdom of Antipas, Christ's servant, are referred to (ii. 13) as certainly not recent. Again, Laodicea is described (iii. 17) as wealthy and proud. Now that city was destroyed by an earthquake between the sixth and tenth years of Nero, and recovered by her own means, unassisted by the state. This would take some years to accomplish, and still more time would be required to bring about such a state of careless ease as is here described.

It hardly belongs to my present purpose to relate the history of these cities one by one. It has been done in the Introduction to my "New Testament for English Readers," vol. ii.; and those who wish to see it further pursued may consult Dr. Smith's "Dictionary of the Bible" under the several names.

I will only remark, with reference to the prophetic declarations contained in the message to the churches, that Ephesus (ch. ii. 5), Sardis (ch. iii. 3), and Laodicea (ch. iii. 16), are now in ruins; Smyrna (ch. ii. 9, 10) is a vast and prosperous city; Pergamos (ch. ii. 13) still contains 3,000 Christians; of Thyatira (ch. ii. 24, 25) the same may be said; Philadelphia (ch. iii. 8-11) is still a considerable town.

The object of the book is plainly declared by the writer himself—that God sent it "to show to His servants the things that must shortly come to pass."

Agreeably with this declaration, we have the main portion (ch. iv. 1—xxii. 5), consisting of a series of visions prophetic of things to come, or introducing in their completeness allegories involving both things past and future. These

288 *How to study the New Testament.*

visions are not entirely separate from the epistolary introduction already spoken of, but from time to time recall its style and character by interjected hortatory sentences. So that the book cannot be considered as a set of prophetic fragments, but must be viewed as an organic whole.

And it being thus viewed, there can be no reasonable doubt among us who receive it as part of Holy Scripture, that it contains revelations from God respecting certain portions of the course of the Church, even down to the time of the end. This confession among Christians of the general object is independent of differences in interpretation.

We now come to speak of those differences themselves. And, first, we may state that by far the best account of them in detail, indeed the only account accessible to the English reader, will be found in the fourth volume of Mr. Elliott's "*Horæ Apocalypticæ.*" He has there done his work very impartially and thoroughly; and those who have studied his account will find themselves masters of the principal theories and the names of their upholders.

Our present task will be a far humbler one : to state briefly the theories, and give a very few of the names of the upholders.

First, there is that known as the *Præterist* view : holding that the whole, or by far the greater part of the prophecy has been fulfilled. This found no favour in ancient times ; nor indeed till the commencement of the seventeenth century. It seems then first to have been propounded by a Jesuit named Alcazar. It numbers Grotius, and our own Hammond, among its supporters, and Bossuet, the great antagonist of Protestantism. It has been taken up in our own times by the most eminent of the German expositors, by Moses Stuart in America, and by Dr. Davidson and Mr. Desprez in England.

Secondly, there is the *continuous historical* interpretation ; that which holds that the prophecy embraces the whole history of the Church and its foes, from the time of its writing to the end of the world.

This theory again belongs naturally to modern, or comparatively modern times ; material enough for its habilitation not having been at hand in

the earlier ages. It first makes its appearance in the twelfth century; and finds a remarkable example in the work of the abbot Joachim (about 1200). From that time onwards men became accustomed to associate the apocalyptic Babylon with the Church of Rome, and Anti-christ with the Pope. This view, which was held even within the Romish Church, gained intensity and extent before and at the time of the Reformation; it was that of the early Protestant expositors, and has held its ground in the main among the Protestant churches. In our own time it has again acquired strength by the events of the French Revolution, from 1787 to the present time; it found in that development new material for adaptation to the terms of prophecy; it became more precise as to its assigned dates, and more confident as to the arrangement of the future.

Its most adequate and ablest representative in our own country is the great work of Mr. Elliott, the "*Horæ Apocalypticæ*." While I am compelled to differ widely from many of his conclusions, and deeply regret the bitter spirit which he shews towards those who cannot adopt

them, I must express my conviction that we have seen no such monograph in England, so thorough, so accurate, so full of honest labour; and must advise my readers of the great advantage which they may reap by possessing themselves of it and studying it.

The third school of apocalyptic interpretation is that known as the *Futurist*. Its view is that the whole book, or by far the greater part of it, relates to the times of the Second Advent of our Lord. Thus its *historic* significance is altogether denied.

This, of course, was held, but only from the necessity of the case, by the early Fathers. For them all was future, and the history of the Church had as yet no existence, so that they can hardly be fairly quoted as on this side. In modern times, the Jesuit Ribera (about 1580) seems to have been the first propounder of this view. It has been maintained, with much learning and ability, among ourselves by such men as Dr. S. R. Maitland, Dr. Todd, and Mr. Isaac Williams.

It is hardly the place here to detail the objections which lie against each theory in turn.

292 *How to study the New Testament.*

My own view is, that enough attention has not been paid to the structure and phenomena of the sacred book itself. We have approached it too much with our minds made up as to what it *must be*, and have shut our eyes to what it *is*. My object in the very imperfect commentary on it which I have published (for it becomes impossible in such a matter not to refer to one's own work) has been simply to follow the guidance of the sacred text, without any prepossessions; examining in each case, whither the text itself and the rest of Scripture seemed to send us for guidance. If a definite meaning seemed to be pointed at in such guidance, we ought to uphold that meaning, to whatever school of interpretation we may seem for the time to belong. If no such definite meaning seem to be indicated, we must confess our inability to assign one, however plausible and attractive the guesses of expositors may have been.

The result of such a method of interpretation will be, apparent want of system: but it surely is the only way which will conduct us safely as far as we go, and will prevent us from wresting the text to favour a preconceived scheme.

In following this plan, I seem to see that there are certain landmarks, or fixed points, giving rise to canons of interpretation which must not be departed from. Such are, for instance, the following :—

1. The close connection between our Lord's prophetic discourse on the Mount of Olives and the line of prophecy in this book. That discourse has been aptly termed, by Mr. Isaac Williams, "*the anchor of apocalyptic interpretation.*" It is the touchstone of apocalyptic systems. If it have not guided the expositor, the true key to the book is lost.

2. The interpretation of the opening of the *sixth* seal is another such fixed point. The description by which that is followed is the very same which is used throughout Scripture to indicate the Great Day of the Lord. Any system under which it is a necessity to interpret this otherwise than of that Great Day of the Lord, stands self-convicted.

3. Another fixed point is this. The imagery of the seals, trumpets, and vials, severally run on to the time of the end. At the termination of each series, the note is unmistakably

given that such is the case. Any system which makes the three consecutive one on another, without taking this common ending into account, is thereby convicted of error.

4. Another such fixed point is found in the vision of ch. xii. 1, etc. In ver. 5, we read that the woman "brought forth a son, who should rule (or, shepherd) all the nations with a rod of iron;" and that "her child was caught up to God and to His throne." All Scripture analogy requires that these words should be interpreted of our Blessed Lord, and of none other. Every system which finds it necessary otherwise to interpret them, however plausible may be its fittings to events, and however ingenious its illustrations by coins and other trifles of the kind, is convicted of error in its first principles, and need not seriously be considered.

5. Another fixed canon of interpretation is found in the usage of terms by the apocalyptic writer himself. For instance: he often speaks of the Divine Persons; he often speaks of angels. He never mixes one with the other. Any system which finds it necessary to understand by "an angel," Christ himself, is wrong, and violates the analogy of the book.

6. Account ought to be taken of the *numbers* used in the book. These are kept constant to their great lines of symbolic meaning. *Seven* is the number of perfection; seven spirits are before the throne (i. 4; iv. 5); seven churches represent the church universal; the Lamb has seven horns and seven eyes (v. 6). In the several series of God's judgments, each complete in itself, seven is the number of the seals, trumpets, thunders, vials. *Four* is the number of terrestrial extension: four living beings are the symbols of creation (iv. 6, etc.); four angels stand on the four corners of the earth, holding the four winds of heaven; four seals, four trumpets, four vials, in each case complete the number of judgments consisting in physical visitations; four angels are loosed from the Euphrates, to slay the destined portion out of mankind (ix, 13, etc.), and in obedience to a voice from the four corners of the altar; Satan deceives the nations in the four corners of the earth (xx. 8); the New Jerusalem lieth four-square, with all sides equal.

Twelve is the number belonging especially to the Church, and to the appearances symbolically connected with her. Twice twelve is the num-

296 *How to study the New Testament.*

ber of the heavenly elders; twelve times twelve thousand the number of the sealed elect; the woman, in ch. xii., has a crown of twelve stars; the heavenly city has twelve gates, at the gates twelve angels, on them the names of the twelve tribes; also, twelve foundations, and on them the number of the twelve apostles; and its circumference is twelve thousand furlongs; in the midst of her, the tree of life brings forth twelve manner of fruits.

Again, the *half* of the mystic seven is a ruling number in the apocalyptic periods. Three years and a half had been the duration of the drought prayed for by Elijah (James v. 17); "a time, times, and the dividing of time" (= three years and a half), was the prophetic duration of the persecution of the saints in Dan. vii. 25. Thus we find, in Rev. xi. 6, that the two witnesses, one of whose powers is to shut up heaven, that there shall be no rain, shall prophesy 1260 days, *i. e.*, three years and a half; also the testimony of three witnesses is to endure forty-two months (= three years and a half), as that of Moses endured through the forty-two stations of Israel in the wilderness. Three days and a half are

the bodies of the witnesses to lie unburied in the street of the great city; again, for 1260 days is the woman to be fed in the wilderness; again, forty-two months is the period of the power of the first wild beast, which ascended from the sea (ch. xiii. 5).

Of these latter periods no satisfactory solution has ever been given. Again and again, the interpreters of prophecy have fixed a time for the end of them; again and again that time has passed unsignalized by any event; again and again, these interpreters have adroitly shifted on their ground into the as yet safe future, and reappeared before the public with the same confidence as if they had not been utterly defeated. Some have held that a "day" may mean a year, in the face of the occurrence of a period of "a thousand years" in the same prophecy, which they ought to, *but do not*, interpret to mean 365,000 years. Such inconsistencies, which, if presented for the first time, would ensure the rejection of any system, have been so long before the public that they pass unchallenged, and draw down wrath from their perpetrators on him who, in the cause of common

298 *How to study the New Testament.*

honesty, ventures to notice them, and to point them out for reprobation.

Such are the principal remarks which I have to make on the rules for the interpretation of this mysterious book: and I will conclude them by a statement of my own view respecting the character and arrangement of the prophecy, which has resulted from the application of those rules.* And, first, for the principles on which my interpretation is based:—

“The book is a revelation given by the Father to Christ, and imparted by Him through His angel to St. John, to declare to His servants things which must shortly come to pass: in other words, the future conflicts and triumphs of His church; these being the things which concerned ‘His servants.’

“Of all these, the greatest event is His own coming in glory. In consequence, it is put forward in the introduction of the book with all solemnity, and its certainty sealed by an asseveration from the Almighty and Everlasting God.

* The following statement is quoted, with mere verbal alterations, from the ‘New Testament for English Readers,’ vol. ii., Introduction, pp. 356–363.

“Accordingly, we find every part of the prophecy full of this subject. The Epistles to the Churches continually recur to it; the visions of seals, trumpets, vials, all end in introducing it: and it forms the solemn conclusion, as it did the opening of the book.

“But it was not the first time that this great subject had been spoken of in prophecy. The Old Testament prophets had all announced it: and the language of this book is full of the prophetic imagery which we also find in them. The first great key to the understanding of the Apocalypse, is, the analogy of Old Testament prophecy.

“The next is our Lord’s own prophetic discourse, before insisted on in this reference. He himself had previously delivered a great prophecy, giving in clear outline the main points of the history of the Church. In this prophecy, the progress of the Gospel, its hindrances and corruptions, the judgments on the unbelieving, the trials of the faithful, the safety of God’s elect amidst all, and the final redemption in glory of His faithful people, were all indicated. There, they were enwrapped in language which was in

300 *How to study the New Testament.*

great part primarily applicable to the great typical judgment on the chosen people—the destruction of Jerusalem. When this book was written, that event had taken place: completing the first and partial fulfilment of our Lord's predictions. Now, it remained for prophecy to declare to the church God's course of dealing with the nations of the earth, by which the same predictions are to be again fulfilled, on a larger scale, and with greater fulness of meaning.

“In accordance with the analogy just pointed out, I conceive that the opening section of the book (after the vision in the introduction), containing the Epistles to the Churches, is an expansion of our Lord's brief notes of comfort, reproof, and admonition, addressed to His own in the prophecy on the Mount of Olives and elsewhere in His prophetic discourses.

“The first section has set before us the Lord present with His Church on earth: the next introduces us at once to His presence in heaven, and to the celestial scenery of the whole coming prophecy. It is to be noted that this revelation of God is as the God of His Church. The

Father, seated on the Throne : the Lamb in the midst of the throne, bearing the marks of His atoning sacrifice : the sevenfold Spirit with His lamps of fire : this is Jehovah the covenant God of His redeemed. . And next we have Creation, symbolized by the four living-beings — the Church, patriarchal and apostolic, represented by the twenty-four elders : and the innumerable company of angels, ministering in their glory and might, now by one of them, now by another, throughout the course of the prophecy.

“ In the next section, the Lamb, alone found worthy, opens, one after another, the seals of the closed book or roll, so that when they are all opened, it may be unrolled and read. One point should be urged, which is very commonly passed over : viz., that the roll is never during the prophecy actually opened, nor is any part of it read. The openings of its successive seals are but the successive preparations for its contents to be disclosed : and as each is opened, a new class of preparations is seen in prophetic vision. When the seventh is loosed, and all is ready for the unfolding and reading, there is a symbolic silence, and a new series of visions begins.

302 *How to study the New Testament.*

"As regards the seals themselves, the first four are marked off from the other three in a manner which none can fail to observe. They represent, I believe, Christ's victory over the world in His appointed way. We have Himself going forth to conquer, and in His train, the sword which He came to send on earth, the wars, famines, and pestilences which He foretold should be forerunners of His coming. At each of these appearances, one of the living-beings who symbolize Creation echoes with his 'Come' the sighs of the world for the manifestation of the sons of God. I conceive it to be a mistake, necessarily involved in the consecutive historical interpretation, but sometimes found where that is not, to interpret these four seals as succeeding one another in time. All are co-ordinate, all are correlative.

"Next to the sighs of Creation for the Lord's coming, we have those of His martyred saints, crying from under His altar. Then, at the opening of the sixth seal, we have reproduced the well-known imagery of our Lord's discourse and of the Old Testament prophets, describing the very eve and threshold, so to speak, of the

day of the Lord: the portents which should usher in His coming: but not that coming itself. For the revelation of this, the time is not yet. First, His elect must be gathered out of the four winds—the complete number sealed, before the judgments invoked by the martyred souls descend on the earth, the sea, the trees. First, the Seer must be vouchsafed a vision of the great multitude whom none can number, in everlasting glory. The day of the Lord's coming is gone by, and the vision reaches forward beyond it into the blissful eternity. Why? Because then, and not till then, shall the seventh seal, which looses the roll of God's eternal purposes, be opened, and the book read to the adoring Church in glory. Then we have the last seal opened, and the half-hour's silence—the 'beginning,' as Victorinus sublimely says, 'of eternal rest.'

"Thus far the vision of the seals necessarily reached onward for its completion. But there is much more to be revealed. God's judgments on the earth and its inhabitants are the subject of the next series of visions. The prayers of the martyred saints had invoked them: with

the symbolizing therefore of the answer to these prayers the next section opens. Then follow the trumpet-blowing angels, hurting the earth, the trees, the sea, the rivers, the lights of heaven. And here again, as before, the first four trumpets complete these world-wide judgments, and with the fifth the three woes on mankind begin. The previous plagues have affected only the accessories of life: the following affect life itself.

“In these latter we have the strictest correspondence with the foregoing vision of the seals. Two of them are veritably plagues, the one of the locusts, the other of the horsemen. After this sixth trumpet are inserted two episodal passages, the one a vision, the other a prophecy (see below): then, when the seventh is about to sound, the consummation of God’s judgments passes unrecorded, as it did under the seals; and at the seventh trumpet, we have the song of thanksgiving and triumph in heaven. Such remarkable and intimate correspondence carries its own explanation: the two visions of the trumpets and seals run to one and the same glorious termination: the former, in tracing the course of the world as regards the Church, the

latter, in tracing God's judgments of vengeance on the ungodly dwellers on earth: for it is for this that the heavenly song at its conclusion gives thanks.

"If now we turn to the two episodes between the sixth and seventh trumpets, we find them distinctly introductory to that section which is next to follow. A little book is given to the Seer, sweet to his mouth, but bitter in digestion, with an announcement that he is yet again to prophesy to many nations—that a fresh series of prophetic visions, glorious indeed but woeful, was now to be delivered by him.

"These begin by the measurement of the temple of God—seeing that it is the Church herself, in her innermost hold, which is now to become the subject of the prophecy. The course of the two witnesses, recalling to us by their spirit and power Moses and Elias, is predicted: and during the prediction, one principal figure of the subsequent visions is by anticipation introduced: the wild-beast that cometh up out of the abyss. That this is so, is at once fatal in my estimation to the continuous historical interpretation.

306 *How to study the New Testament.*

"I can give no explanation of the two witnesses. I have studied the various solutions, and I own that I cannot find any which I can endorse as being that which I can feel to be satisfactory. I have none of my own. I recognize the characters: but I cannot appropriate them. I do not feel it to be any reproach to my system, or any disproof of its substance, that there are this and other gaps in it which I cannot bridge over. Nay, on the contrary, if it be a sound interpretation, there must be these: and to find events and persons which may fit the whole, ere yet the course of time is run, would seem to me rather writing a parody, than earnestly seeking a solution.

"And now the seventh angel sounds; and as before at the opening of the seventh seal, the heavenly scene is before us, and the representatives of the church universal fall down and give thanks that God's kingdom is come, and the time of the dead to be judged. But though this series of visions likewise has been thus brought down to the end of the final consummation, there is more yet to be revealed; and in anticipation of the character of the subse-

quent visions, the temple of God in heaven is opened, and the pause between one and another series is announced, as before between the seals and the trumpets, and as after at the end of the vials, by thunders and lightnings and voices.

“And now opens the great prophetic course of visions regarding the Church. Her identification in the eyes of the seer is first rendered unmistakable, by the scene opening with the appearance of the woman and the serpent, the enmity between him and her seed, the birth of the Man-child who should rule over the nations—His ascension to heaven and to the throne of God. Here at least, all ought to have been plain: and here again I see pronounced the condemnation of the continuous historical system.

“The flight of the woman into the wilderness, the casting down of Satan from heaven no longer to curse the brethren there, his continued enmity on earth, his persecution of the remnant of the woman’s seed, these belong to the introductory features of the great vision which is to follow, and serve to describe the

308 *How to study the New Testament.*

state in which the Church of God is found during the now pending stage of her conflict.

“What follows, carries out the description of the war made by the dragon on the seed of the woman. A wild-beast is seen rising out of the deep, uniting in itself the formerly described heads and horns of the dragon, and also the well-known prophetic symbols of the great empires of the world: representing, in fact, the secular powers antagonistic to the Church of Christ. To this wild-beast the dragon gives his might and his throne; and notwithstanding that one of its heads, the Pagan Roman Empire, is crushed to death, its deadly wound is healed, and all who are not written in the Lamb’s book of life worship it.

“The further carrying out of the power and influence of the beast is now set before us by the vision of another wild-beast, born of the earth, gentle as a lamb in appearance, but dragon-like and cruel in character. This second beast is the ally and servant of the former: makes men to worship its image and receive its mark, as the condition of civil rights and even of life itself. Here, in common with very

many of the best interpreters, I cannot fail to recognize the sacerdotal persecuting power, leagued with and the instrument of the secular : professing to be a lamb, but in reality being a dragon : persecuting the saints of God ; the inseparable companion and upholder of despotic and tyrannical power. This in all its forms, Pagan, Papal, and in so far as the Reformed Churches have retrograded towards Papal sacerdotalism, Protestant also, I believe to be that which is symbolized under the second wild-beast.

“Next, the apocalyptic vision brings before us the Lamb on Mount Zion with the first-fruits of his people, and the heavenly song in which they join,—as prefatory to the announcement, by three angels, of the prophecies which are to follow, so full of import to the people and Church of God. These are, first, the proclamation of the everlasting Gospel as previous to the final judgments of God : next, the fall of Babylon, as an encouragement for the patience of the saints : third, the final defeat and torment of the Lord’s enemies. After these is heard a voice proclaiming the blessedness of the

310 *How to study the New Testament.*

holy dead. Then follow, in strict accord with these four announcements, (1,) the harvest and the vintage of the earth, and the seven last plagues, symbolized by the outpouring of the vials: (2,) the ample details of the fall and punishment of Babylon: (3,) the triumph of the Church in the last defeat of her Lord's enemies: (4,) the millennial reign: and finally, the eternity of bliss. But on each of these somewhat more must be said.

"I think there is reason to interpret the *harvest*, of the ingathering of the Lord's people: the *vintage*, of the crushing of His enemies: both these being, according to the usage of this book, compendious, and inclusive of the fuller details of both, which are to follow.

"The vintage is taken up and expanded in detail by the series of the vials: seven in number, as were the seals and the trumpets before. These final judgments, specially belonging to the Church, are introduced by a song of triumph from the saints of both dispensations, and are poured out by angels coming forth from the opened sanctuary of the tabernacle of witness in heaven.

“The course of these judgments is in some particulars the same as that of the trumpets. The earth, the sea, the rivers, the lights of heaven—these are the objects of the first four: but ever with reference to those who worship the beast and have his mark on them. At the fifth, as in each case before, there is a change from general to special: the throne and kingdom of the beast, the river Euphrates, these are now the objects: and the seventh passes off, as in each former case, to the consummation of all things.

“Meantime, as so often before, anticipating hints have been given of new details belonging to the other angelic announcements. At the sixth vial, we have the sounds of the gathering of an approaching battle of God’s enemies against Him, and the very battle-field pointed out. After the seventh and its closing formula, Babylon comes into remembrance before God, to give her the cup of his vengeance. Thus then we pass to the second of the angelic announcements—the fall of Babylon. Here the Seer is carried in spirit into the wilderness, and shewn the great vision of the woman seated on

the beast. I have entered, in my Commentary, into all the details of this important portion of the prophecy: and it is unnecessary to repeat them here. It may suffice to say, that the great persecuting city, the type of the union of ecclesiastical corruption with civil tyranny, is finally overthrown by the hands of those very kingdoms who had given their power to the beast, and this overthrow is celebrated by the triumphant songs of the Church and of Creation and of innumerable multitudes in heaven.

“But here again, according to the practice of which I cannot too often remind the student, a voice from heaven announces the character of the new and final vision which is to follow: ‘Blessed are they which are called to the marriage supper of the Lamb.’ And now, in the prophetic details of the third of the previous angelic announcements, and of the proclamation of the blessedness of the holy dead, the great events of the time of the end crowd, in their dread majesty, upon us. First, the procession of the glorified Redeemer with the armies of heaven following Him, coming forth to tread the winepress of the wrath of Almighty

God. Then, the great battle of the Lord against His foes, the beast and the false prophet, leagued with the kings of the earth against Him. Then, the binding of the dragon, the old serpent, for a season. Then, the first resurrection, the judgment of the Church, the millennial reign: as to which I have again and again raised my earnest protest against evading the plain sense of words, and spiritualizing in the midst of plain declarations of fact. That the Lord will come in person to this our earth: that His risen elect will reign here with Him and judge: that during that blessed reign the power of evil will be bound, and the glorious prophecies of peace and truth on earth find their accomplishment:—this is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was that of his primitive apostolic Church, before controversy blinded the eyes of the Fathers to the light of prophecy.

“But the end is not yet. One struggle more, and that the last. At the end of the millennial period, Satan is unloosed, and the nations of the earth are deceived by him—they

314 *How to study the New Testament.*

come up against and encircle the camp of the saints and the beloved city: and fire comes down out of heaven and consumes them: and the devil who deceived them is cast into the lake of fire. Then is described the general judgment of the dead, the destruction of death and Hades, and the condemnation of all whose names are not found written in the book of life.

“Finally, in accord with the previous proclamation of the blessedness of the holy dead, the description of the heavenly Jerusalem forms the glorious close of the whole.”

It remains that we furnish the reader with the usual list of corrections, in readings and renderings.

As an introduction to the former of these lists, it may be well to inform him, that in the Revelation we have very few of the really ancient MSS. to depend upon. The discovery of the Sinaitic MS. has opportunely added to their number; but even with that it amounts only to *three*. In Erasmus's time, when our present received text was settled, portions of the book did not exist in any Greek text then known:

and what is commonly received as the original and inspired Greek of those passages is really the composition of Erasmus, who translated the existing Latin version into Greek. Fortunately, there is between the three most ancient MSS. in this book, singular accordance. They all exhibit the rude ungrammatical text which subsequent copyists have corrected into better Greek. This peculiarity is not discoverable in the English, for we are obliged to render even ungrammatical Greek by some intelligible and grammatical English.

In ch. i. 2, for "*and of all things that he saw,*" read "*as much as he saw.*" In ver. 5, for "*loved,*" read "*loveth.*" In ver. 6, for "*kings and priests,*" "*a kingdom, even priests.*" At end, omit "*and ever.*" In ver. 8, omit "*the beginning and the ending;*" it was probably inserted as an explanation of "*Alpha and Omega.*" For "*the Lord,*" read "*the Lord God.*" In ver. 9, omit "*who also am.*" Omit "*Christ*" (twice). In ver. 11 omit "*I am Alpha and Omega, the first and the last : and.*" The words "*which are in Asia,*" are wanting in all our MSS. of every date. In ver. 17, omit

316 *How to study the New Testament.*

"unto me." In ver. 18, omit "*Amen.*" In ver. 19, for "*write,*" "*write therefore.*" In ver. 20, omit "*which thou sawest.*"

In ch. ii. 1, for "*of Ephesus,*" read "*in Ephesus.*" In ver. 3, for "*hast not been weary,*" "*hast not fainted.*" In ver. 5, omit "*quickly.*" In ver. 7, omit "*the midst of.*" In ver. 9, omit "*works, and.*" In ver. 10, for "*Fear none of those things,*" "*Fear not those things.*" In ver. 13, omit "*thy works and.*" For "*my faithful martyr,*" read "*my martyr, my faithful one*" (see also corrections of renderings, p. 327). In ver. 15, for "*which thing I hate,*" read, *with all the MSS.,* "*in like manner.*" In ver. 16, "*Repent therefore.*" In ver. 17, omit "*to eat.*" In ver. 20, for "*I have a few things against thee, because,*" read "*I have against thee, that.*" For "*that woman,*" read "*thy wife.*" For "*to teach and to seduce,*" "*and she teacheth and seduceth.*" In ver. 21, for "*of her fornication; and she repented not,*" read "*and she will not repent of her fornication.*" At end of ver. 22, for "*their deeds,*" "*her deeds.*" In ver. 24 (beginning), omit "*and.*" And for "*I will put,*" "*I put.*"

In ch. iii. 2, for "*God*," read "*my God*." In ver. 3, omit "*on thee*" (first time). In ver. 4, read *with all the MSS.*, "*nevertheless thou hast*," etc.; and on the same authority, omit "*even*." In ver. 7, for "*he that is holy, he that is true*," read "*the true one, the holy one*." For "*shutteth*," "*shall shut*." In ver. 11, omit "*Behold*." In ver. 14, for "*of the Laodiceans*," read "*in Laodicea*." In ver. 16, for "*cold nor hot*," "*hot nor cold*." In ver. 17, for "*wretched and miserable*," "*the wretched one and the pitiable one*." In ver. 18, for "*anoint thine eyes with eye-salve*," "*eye-salve to anoint thine eyes*."

In ch. iv. 4, for "*upon the seats I saw four-and-twenty elders*," "*upon the four-and-twenty thrones, elders*;" omit "*they had*." In ver. 6; for "*there was*," "*as it were*." In ver. 8 there is considerable confusion as to the number of times which the word "*holy*" is repeated. In the Sinaitic MS. it occurs eight times; in the later Vatican nine times; in other MSS. twice, or six times or eight. In the Alexandrine, and the old versions, there are considerable variations. We probably should read three times. In ver. 11, for "*O Lord*," "*our Lord and God*;" and for "*are*," "*were*."

318 *How to study the New Testament.*

In ch. v. 4, "*and to read*" must be omitted. In ver. 5, omit "*to loose*." In ver. 6, omit "*and lo*." In ver. 7, for "*the book*," "*it*." In ver. 8, for "*harps*," "*an harp*." In vers. 9 and 10 there is considerable variation. In ver. 9, "*us*" is omitted by the Alexandrine MS., and probably, from what follows, was not found originally in the text. In ver. 10, all the MSS. for "*us*," have "*them*." The Alexandrine MS. omits "*unto our God*." For "*kings and priests*," read "*a kingdom and priests*" (the Sinaitic MS. has "*a kingdom and priesthood*"). For "*we shall reign*," read "*they reign*." The reading of the English version rests on hardly any authority. In ver. 11, for "*the voice*," the Sinaitic MS. and others have "*as it were the voice*." For the latter clause of ver. 14, read "*and the elders fell down and worshipped;*" omitting the rest. The Authorized Version has absolutely no authority.

In ch. vi. 1, for "*seals*," read "*seven seals*" (the Sinaitic MS. has "*seven*," without "*seals*"). For "*as it were the noise of thunder, one of the four beasts saying*," read "*one of the four living-beings saying, as it were the noise of thunder*."

In the ~~same~~ verse, and in vers. 3, 5, 7, after the word "Come," omit "*and see.*" In ver. 6, for "*a voice,*" read "as it were a voice." In ver. 11, for "*white robes were,*" "a white robe was." In ver. 12, omit "*lo;*" and for "*the moon,*" "the whole moon," *i. e.*, "the full moon."

In ch. vii. 1, for "*these things,*" "this." From vers. 5 to 8, omit in every case except the first (Judah) and the last (Benjamin), the words "*were sealed.*" In ver. 10, for "*cried,*" "they cry." In ver. 14, for "*Sir,*" "my lord."

In ch. viii. 7, omit "*angel;*" and after the word, "earth," insert "and the third part of the earth was burnt up." In ver. 13, instead of "*an angel,*" read, with all the oldest MSS., "an eagle."

In ch. ix. 9, for "*battle,*" read "war." In ver. 13 the reading is very uncertain. We have but *two* ancient MSS. here; of these, the Alexandrine omits "*four,*" and the Sinaitic reads merely, "I heard the voice of the golden altar," etc. In ver. 18, for "*these three,*" read, with nearly all the authorities, "these three plagues." In ver. 19, for "*their power,*" read "the power of the horses." Curiously enough the Alexan-

320 *How to study the New Testament.*

drine MS. has for "horses," "places," but it is probably a mistake between two similar Greek words.

In ch. x. 4, "*had uttered their voices*," "spoke." In ver. 5, for "*hand*," "right-hand." In ver. 11, for "*he said*," "they say."

Ch. xi. 1 should stand: "And there was given me a reed like unto a rod, saying." In ver. 4, for "*God*," "Lord." In ver. 8, for "*bodies*," "body," and for "*our Lord*," "their Lord," or "the Lord." In ver. 9, for "*bodies*," "body," and for "*shall see*," "*shall not suffer*," "look upon," and "suffer not." Also in ver. 10, for "*shall rejoice*," "rejoice." In ver. 15, for "*kingdoms of this world are become the kingdoms of our Lord*," "kingdom over this world is become our Lord's." In ver. 17 omit "*and art to come*."

In ch. xii. 12, omit "*the inhabitants of*." In ver. 17, omit "*Christ*." The Sinaitic MS. has "God."

In ch. xiii. 1, for "*I stood . . . and saw . . .*," read "he stood . . . and I saw." In ver. 6, for "*and them that dwell*," read "which dwell." In ver. 7 for "*all kindreds, and tongues*,

and nations," "every tribe, and people, and tongue, and nation." In ver. 10 there is great confusion. The Authorized Version has hardly any authority. The most probable reading, according to the most ancient MSS., is: "If any is for captivity, into captivity he goeth: if any to be slain with the sword, he must be slain with the sword." In ver. 13, omit "*from heaven.*" In ver. 17, for "the mark, *or* the name," read "the mark, the name." In ver. 18, the number, 666, is by no means certain. The Parisian MS. (cent. v.) reads 616; and Irenæus mentions the same discrepancy in the third century.

In ch. xiv., for "*a* lamb," "the lamb." For "*his Father's* name," "his name and his Father's name." In ver. 2, for "*I heard the voice of harpers,*" "the noise which I heard was of harpers." In ver. 5, for "*for they are without fault before the throne of God,*" read only, "they are blameless." The words "before the throne of God" are inserted absolutely without any MS. authority. In ver. 8, for "*another angel,*" read "another second angel." After Babylon, insert "the Great." In ver. 9, for "*the third*

322 *How to study the New Testament.*

angel," read "another third angel." In ver. 12, for "*the saints: here are they that*," "the saints, which." In ver. 13, omit "*unto me*." For "*and their works*," "for their works." In ver. 15, omit "*for thee*."

In ch. xv. 2, omit "*and over his mark*." In ver. 3, for "King of *saints*," read "King of the nations." The Paris MS. reads "King of the *ages*." *King of saints* has no authority whatever. In ver. 5, omit "*behold*."

In ch. xvi. 1, for "*vials*," read "seven vials." In ver. 2, for "*upon the earth*," read "into the earth." In vers. 3, 4, omit "*angel*;" and so throughout. In ver. 5, omit "*O Lord*." For "*and wast, and shalt be*," read "and wast holy." The text of the Authorized Version is a pure invention, resting on no authority whatever. In ver. 6, omit "for" (second time). In ver. 7, for "*I heard another out of the altar say*," "I heard the altar saying." The Authorized Version rests on only one MS., and that of the twelfth century. In ver. 14, omit the words "*earth and of the*." The name "*Armageddon*" is written (H)armagedon, with one *d*, in the ancient MSS. The aspirate is in the Hebrew

name, and in many of our MSS. (the ancient ones not having any aspirates). In ver. 17, for "*into*," "*upon*." Omit "*of heaven*;" the Sinaitic MS. has "*of God*," shewing by the variety that the words were interpolated. In ver. 18, for "*since men were*," "*since there was a man*."

In ch. xvii. 8, for "*yet is*," read "*shall come again*." The Authorized Version has no MS. authority at all. The Sinaitic MS. reads, "*and is present*." In ver. 9, omit "*and*." In ver. 13, for "*shall give*," "*give*." In ver. 16, for "*which thou sawest upon the beast*," read "*which thou sawest, and the beast*."

In ch. xviii. 2, "*mightily*" has no MS. authority whatever for it. In ver. 3, omit "*the wine of*." In ver. 6, omit "*unto you*." In ver. 13, after cinnamon, add, "*and amomum*" (a famous ointment made from an Asiatic shrub). The omission was probably occasioned by the similarity of readings of cinnamomum and amomum. In ver. 14, for "*departed*," "*perished*;" and for "*thou shalt*," "*men shall*." In ver. 17, for "*all the company in ships*," "*every one who saileth any whither*." In ver. 20, for "*ye holy apostles*," "*ye saints and ye apostles*."

324 *How to study the New Testament.*

In ch. xix. 1, for "*a great voice*," "as it were a loud voice." For "*Salvation, and glory, and honour, and power, unto the Lord our God*," "the salvation and the glory belong unto our God." In ver. 12, for "*he had a name written*," "having names written." In ver. 15, for "*fierceness and wrath*," "fierceness of the wrath." In ver. 17, for "*supper of the great God*," "great banquet of God." In ver. 20, for "*and with him the false prophet*," "and those that were with him, the false prophet."

In ch. xx. 9, omit "*from God*." In ver. 12, for "*small and great, stand before God*," "the great and the small, standing before the throne." In ver. 14 it should stand, "This is the second death, [even] the lake of fire."

In ch. xxi. 2, "*John*" is omitted by all MSS. whatever, and rests on no authority. In ver. 3, for "*heaven*," read "the throne." In ver. 5, omit "*unto me*." In ver. 6, for "*It is done*," "They are fulfilled." So the Alexandrine MS. The Sinaitic and many later MSS. have only, "I am become the Alpha," etc. In ver. 7, for "*all things*," "these things." In ver. 10, for "*that great city, the holy Jerusalem*," "the holy

city, Jerusalem." In ver. 14, for "*the names,*" "*the twelve names.*" In ver. 15, for "*had a golden reed,*" "*had for a measure a golden reed.*" In ver. 24, omit "*of them that are saved;*" and also omit "*and honour.*"

In ch. xxii. 1, omit "*pure.*" In ver. 5, for "*no night there,*" "*no more night.*" In ver. 6, for "*of the holy prophets,*" "*of the spirits of the prophets.*" In ver. 7, for "*Behold,*" "*and behold;*" so also in ver. 12. In ver. 11, for "*be righteous still,*" "*still do righteousness.*" In ver. 12, for "*shall be,*" "*is.*" In ver. 14, for "*do his commandments,*" which is the reading of the later MSS., "*wash their robes,*" which is that of the more ancient. The variety is curious. The two clauses in the Greek sound exceedingly like one another, and hence the mistake. In such a case we are bound to follow the more ancient evidence. In ver. 17, put a semicolon at "*come*" (third time), and omit "*and*" before "*whosoever.*" In ver. 18, omit "*For.*" For "*these things,*" read "*them.*" In ver. 19, for "*the book of life,*" read "*the tree of life.*" Omit "*and from the things.*" The last verse should be: "The grace of the

326 *How to study the New Testament.*

Lord Jesus be with the saints. Amen." So the Sinaitic MS. The Alexandrine reads, "be with all" (and no more). The later MSS. read "be with all the saints." But no MS. whatever reads as the Authorized Version.

This most numerous crop of corrigenda in the readings is matched by an equally numerous one as regards the renderings. By no book has the Church in this land acted so unfaithfully as by this. She has given her members an incorrect version of it, in part of human invention, and she has repudiated the blessing pronounced (ch. i. 3) on its public reading.

It is impossible to give the corrigenda in renderings at the same length as we have hitherto done. They occur at every turn.

In ch. i. 2, for "*bare record of the word of God and of the,*" "testified the word of God and the testimony of the." In ver. 7, for "*clouds,*" "*the clouds;*" and for "*kindred,*" "the tribes." In ver. 14, for "*burned,*" "had been burned." In ver. 19, for "*hast seen,*" "sawest;" for "*and the things which are,*" "and what things they are;" and for "*here-after,*" "after these."

In ch. ii. 4, for "*I have somewhat against thee, because . . .*," substitute "*I have against thee, that . . .*" In ver. 8, for "*is alive,*" "*revived.*" Put a semicolon at "*poverty,*" and proceed, removing the parenthesis, "*nevertheless thou art rich.*" In ver. 13, for "*seat,*" "*throne.*" For "*hast not denied my faith,*" "*didst not deny the faith of me.*" In ver. 22, for "*will cast,*" "*cast.*" In ver. 27, for "*receive as I received,*" "*as I also have received.*"

In ch. iii. 2, for "*are ready,*" "*were ready.*" In ver. 5, for "*but,*" "*and.*" In ver. 8, for "*for thou hast a little strength and hast kept my word and hast not denied,*" "*because thou hast little power, and thou didst keep my word and didst not deny.*" In ver. 10, "*didst keep,*" and "*is about to come.*" In ver. 16, for "*I will spue thee,*" "*I shall soon spue thee.*" In ver. 17, "*knowest not that thou of all others art the wretched one and the pitiable one, and poor,*" etc. In ver. 18, for "*tried in the fire,*" "*fresh-smelted from the fire.*" In ver. 21, for "*am set,*" "*sat.*"

In ch. iv. 1, for "*a door was opened,*" "*a door set open.*" For "*the first voice which I*

328 *How to study the New Testament.*

heard was of," etc., "the former voice which I heard as of," etc. Not the first voice after the vision, but the *former voice*, which spoke with him before, is meant. In ver. 2, for "*a throne was set in heaven and one sat,*" "a throne was there in heaven, and one sitting." In ver. 4, for "*seats,*" "thrones." The word is the same throughout: and the translators had no right to vary it, especially after our Lord's prophecy, Matt. xix. 28. In ver. 6 and henceforward, the unhappy translation "*beasts*" should by all means be corrected. The original word is "living beings," which might well be retained, sometimes calling them merely "beings" where they are mentioned several times together. In ver. 7, "*calf*" should be "steer." It is a young bullock, not a mere calf, that is meant. In ver. 8, for "*and they were full of eyes within,*" "around and within they are full of eyes." In ver. 9, for "*sat,*" "sitteth." In ver. 10, for "*fall,*" "shall fall;" and for "*worship,*" "shall worship;" and for "*cast,*" "shall cast." In ver. 11, for "*glory and honour and power,*" "the glory and the honour and the might," and for "*hast created,*" "didst create."

In ch. v. 1, for "*in the right hand,*" "*on the right hand.*" The hand was open, and the book lying on it. In ver. 3, for "*no man,*" "*no one.*" In ver. 5, for "*hath prevailed to,*" "*conquered, so as to.*" In ver. 6, for "*stood a Lamb as it had been slain,*" "*a Lamb standing as if slain.*" In ver. 8, for "*had taken,*" "*took;*" and for "*saints,*" "*the saints.*" In ver. 9, for "*sung,*" "*sing.*" In ver. 12, for "*was slain,*" "*hath been slain;*" and for "*power,*" "*the power.*" In ver. 13, for "*such as are in the sea,*" "*upon the sea.*" For "*saying,*" "*all saying.*"

In ch. vi. 2, for "*to conquer,*" which looks as if it were merely prophetic of the future, "*in order that he might,*" or "*in order to, conquer.*" In ver. 3, omit "*had;*" and so in verses 5, 7, 9, 12. In ver. 8, for "*Hell,*" substitute "*Hadés;*" Hell is the place of punishment, as now understood, whereas the abode of the departed is here meant. In ver. 9, for "*were,*" "*have been.*" For "*held,*" "*bore.*" In ver. 10, for "*O Lord,*" "*Thou Master.*" In ver. 14, for "*departed,*" "*parted asunder.*" In ver. 16, for "*said,*" "*say.*" In ver. 17, for "*shall be,*" "*is.*"

330 *How to study the New Testament.*

In ch. vii. 2, for "*ascending from the east,*" "coming up from the rising of the sun." In ver. 9, for "no *man,*" "no one." In ver. 12, before "blessing," and each of the substantives following, insert "the." In ver. 14, for "*came out of great,*" "come out of the great." For "*have washed,*" "they washed." In ver. 15, for "*shall dwell among them,*" "shall spread his habitation over them;" literally, "shall tabernacle upon them." It is very difficult to express the glorious image; but the Authorized Version is wretchedly short of any rendering of it. In ver. 17, "*feed*" is "tend," or "shepherd." It does not imply the giving of food, but the leading and pasturing.

In ch. viii. 2, for "*stood,*" "stand." In ver. 3, for "*at,*" "over." Ver. 4 should stand: "And the smoke of the incense ascended up to the prayers of the saints out of the angel's hand before God." In ver. 12, for "*likewise,*" "in like manner." In ver. 13, for "*yet to sound,*" "about to sound."

In ch. ix. 1, for "*fall,*" "fallen." For "*the bottomless pit,*" "the pit of the abyss," i. e., of hell. So also in ver. 2. In ver. 6, for "*desire,*"

“vehemently desire.” In ver. 7, for “*unto battle*,” “for war.” In ver. 14, for “*in*,” “on.” In ver. 15, for “*for an hour, and a day, and a month, and a year*,” “against the hour, and the day, and the month, and the year.” In ver. 17, for “*of fire and of jacinth, and brimstone*,” “red as fire, and blue as smoke, and yellow as brimstone.”

In ch. x. 1, for “*a rainbow*,” “the rainbow,” In ver. 3, for “*seven thunders*,” “the seven thunders.” In ver. 6, for “*that there should be time no longer*,” substitute “that there shall be delay no longer.” In ver. 7, for “*when He shall begin to sound*,” “when He shall be about to sound.” For “*declared*,” “declared the glad tidings,” “evangelized.” In ver. 10, for “*was bitter*,” “was embittered.” Ver. 11 should run, “. . . again concerning people, and nations, and tongues, and many kings.”

In ch. xi. 2, for “*leave out*,” “cast thou out;” for “*is given*,” “was given.” In ver. 5 (twice), for “*will hurt them*,” “is minded to hurt them.” In ver. 6, for “*the bottomless pit*,” “the abyss.” In ver. 9, for “*they of the people and kindreds*,” “some from among the

332 *How to study the New Testament.*

people and tribes;" for "*shall see*," "look upon;" and for "*graves*," "a tomb." In ver. 11, for "*three*," "the three." In ver. 12, for "*a cloud*," "the clouds." In ver. 16, for "*seats*," "thrones." In ver. 18, for "*reward*," "their reward." In ver. 19, for "*testament*," "covenant."

In ch. xii. 2, for "*cried*," "crieth." In ver. 3, "*crowns*" were better "diadems:" it is not the usual word (*stephanous*), but *diademata*. In ver. 4, for "*drew*," "draweth" [down]; for "*stood*," "standeth." End the verse, "which is ready to be delivered, that when she hath borne, he may devour her child." In ver. 5, for "*who was to rule*," "which shall rule." In ver. 10, for "*salvation and strength*," "the salvation and the might." For "*accused*," "accuseth." In ver. 11, for "*by* the blood . . .," "by the word," "because of the blood," . . . "because of the word." In ver. 14, for "*a great eagle*," "the great eagle." In ver. 15 (twice), for "*flood*," "river;" and so in ver. 16. In ver. 17, for "*went*," "departed."

In ch. xiii. 1, for "*beast*," "wild beast;" and so in vers. 2, 11. The same word is used after-

wards, but it need not be marked any further. "*Crowns*," again, is "*diadems*." In ver. 4, for "*which*," "*because he*." In ver. 5, for "*to continue*," "*to work*." In ver. 6, for "*in blasphemy*," "*for blasphemies*." In ver. 14, "*which he had power to do*," "*which it was given him to work*." In ver. 15, for "*he had power*," "*it was given him*;" for "*life*," "*breath*;" for "*both*," "*even*."

In ch. xiv. 3, for "*beasts*," "*living creatures*." For "*no man*," "*no one*;" and for "*were redeemed*," "*have been purchased*." In ver. 4, for "*redeemed*," "*purchased*." For "*being the first fruits*," "*as a first fruit*." In ver. 6, for "*kindred*," "*tribe*." In ver. 8, for "*because she made*," "*which hath made*." In ver. 13, for "*follow them*," "*follow with them*."

In ch. xv. 1, for "*the seven last plagues, for*," "*seven plagues, which are the last, because*." In ver. 2, for "*the harps*," "*harps*." In ver. 7, for "*beasts*," "*living creatures*."

In ch. xvi. 3, for "*as the blood of a dead man*," "*blood, as of a dead man*." In ver. 8, for "*have shed*," "*shed*." In ver. 10, for "*seat*," "*throne*." For "*was full of dark-*

334 *How to study the New Testament.*

ness," "became darkened." In ver. 12, for "*the kings of the east*," "the kings which come from the rising of the sun." In ver. 14, for "*spirits of devils*," "the spirits of demons." In ver. 14, for "*battle*," "war." In ver. 16, for "*a place*," "the place." In ver. 19, for "*great Babylon*," "Babylon the great."

In ch. xvii. 2, for "*have committed*," "committed;" and for "*have been made*," "were made." In ver. 3, for "*beast*," "wild beast." In ver. 5, for "*harlots*," "the harlots;" and for "*abominations*," "the abominations." In ver. 6, for "*martyrs*," "witnesses." In ver. 8, for "*bottomless pit*," "abyss." For "(shall) go," "goeth." In ver. 10, for "*there are*," "they are;" and continue, "the five are fallen, the one is," etc. In ver. 17, for "*hath put*," "put."

In ch. xviii. 1, for "*come down*," "coming down." In ver. 2, for "*devils*," "demons." In ver. 3, for "*have committed*," "committed;" and for "*are waxed*," "waxed." In ver. 6, for "*hath filled, fill*," "mixed, mix." In ver. 8, for "*hath judged*," "judgeth." In ver. 9, for

"have committed," "committed." In ver. 11, omit "*shall*." In ver. 12, for "*thyine*," "*citron*." For "*all manner vessels*," "every article" (twice). In ver. 13, for "*souls*," "*persons*." In ver. 14, for "*the fruits that thy soul lusted after are*," "the harvest of the desire of thy soul is." For "*all things which were dainty and goodly*," "all thy fat things and thy splendid things." In ver. 16, for "*decked*," "*gilded*." In ver. 17, for "*come to nought*," "*made desolate*." For "*ship-master*," "*pilot*." In ver. 18, for "*what city*," "*who*;" and for "*this*," "*the*." In ver. 19, for "*that*," "*the*;" "*wherein*," "*whereby*." In ver. 20, for "*hath avenged her*," "*hath judged your judgment*." In ver. 21, for "*a mighty angel*," "*one strong angel*." In ver. 24, for "*were slain*," "*have been slain*."

In ch. xix. 3, for "*rose up*," "*goeth up*." In ver. 4, for "*beasts*," "*living-creatures*;" for "*sat*," "*sitteth*." In ver. 8, for "*clean and white*," "*bright and pure*;" for "*fine linen*," "*the fine linen*;" for "*saints*," "*the saints*." In ver. 11, for "*sat*," "*sitteth*." In ver. 12, for "*crowns*," "*diadems*." In ver. 19, for

336 *How to study the New Testament.*

"*beast*," "wild beast;" for "*war*," "their war;" for "*sat*," "sitteth."

In ch. xx. 1, for "*bottomless pit*," "abyss;" so also in ver. 2. In ver. 4, for "*hands*," "hand." In ver. 11, for "*sat*," "sitteth." In ver. 12, for "*the books*," "books." In ver. 13, for "*hell*," "Hades;" so also in ver. 14.

In ch. xxi. 1, for "*there was no more sea*," "the sea is no more." In ver. 4, for "*all tears*," "every tear." In ver. 5, for "*sat*," "sitteth." In ver. 7, "I will be to him a God, and he shall be to me a son." In ver. 8, for "*whoremongers*," "fornicators." In ver. 9, for "*full*," "and were full." In ver. 15, for "*foundations*," "foundation-stones." In ver. 24, for "in the light," "by means of the light." In ver. 27, for "*worketh abomination, or maketh a lie*," "worketh abomination or falsehood;" for "*they*," "only they."

In ch. xxii. 5, for "*giveth them light*," "shall shine upon them." In verses 8, 9, read "I John am he who heard these things, and saw them. And when I heard and saw," etc. In ver. 11, for "*let him be holy still*," "let him sanctify himself still." In ver. 14, for "*right*"

"to ear
for "
and
In 1

to," "power over." In ver. 15, prefix "the" to each of the classes enumerated. In ver. 16, for "*have sent*," "sent;" for "*and the bright and morning star*," "the bright morning star." In ver. 20, omit "*even so*."

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